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NOVEMBER CONTENTS 1952

	PAGE
Modern Pilgrims	3
Organizational Meeting of the Woman's Division of Christian Service	4
How to Satisfy Practically Everybody, by *Beata Mueller*	7
A Flying Trip to Alaska, by *Emma Burris*	9
"I Thank God for America!" by *Jeanne Frazee Pentler*	10
Eighty Years of Service, by *Stanley H. Martin*	11
Show Them the Way	12
Missionary Briefs	13
Program Suggestions—December, January, and February, by *Mrs. Harold L. Soulen*	18
Circles—Worship and Program Suggestions, by *Mrs. Inman Townsley*	20
Pilgrims of Light	21
Christian Social Relations and Local Church Activities	25
The Church and War and Peace	26
Chart and Compass—Organization and Promotion	29
The Gift of the Christmas Fairy (playlet)	30
A World Christian Church—Emphasis 3	32
Wesleyan Service Guild	33
Organizational, District, Conference, and Jurisdiction Charts	34
Missionary Education—Suggestions for Teaching *Africa*, by *Idalene Gulledge Smith*	38
Student Work—Invite Students for the Holidays, by *Mrs. Thomas Pryor*	39
Youth Work—Letters from Africa	40
Children's Work—Thanksgiving and the Children of Korea	42
Literature and Publications—Books for Christmas	43

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QUIZ

1. When and what is World Comm nity Day?

2. What are the Wesleyan Servi Guild projects?

3. State a few pronouncements ma by General Conference.

4. How much was spent for alcoho beverages in 1951?

5. Name a nurse, a doctor, a librari a teacher of home economics, a farm

6. A cooperative process. Explain.

7. "A great opportunity lies in t sanatorium." Where?

8. What is the membership of t Woman's Society of Christian Service?

9. "Two places at which to put e phasis" for what?

10. List a few Christmas gift su gestions.

COVER ARTIST
Mr. Robert Schwing

THE METHODIST WOMAN, the official organ of the Woman's Division of Christian Service, is published monthly (bimonthly, July and August) at 7820 Reading Road, Cincinnati 37, Ohio, by the Woman's Division of Christian Service of the Board of Missions and Church Extension of The Methodist Church.

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Modern Pilgrims

★ ★ ★

Our cover this month depicts with graphic simplicity the kinship between modern-day Pilgrims and those of 1620. Beset by dangers and hardships of all kinds, our hardy Plymouth forebears displayed a valorous and steadfast religious faith which is America's proudest heritage. Today our missionaries have the same need for convictions, faith, strength, and courage as they survey the tasks before them, at home and abroad, in rural centers and large cities.

Let us give thanks that young people are ready to meet the challenges of this day with Christian love, courageous faith, and a pioneering spirit.

★ ★ ★

1952 Asia-3's

Name	*Home Conference*	*Appointment*
tsy J. Addington	Pacific Northwest	Malaya
ther A. Armstrong	North Iowa	India
se Marie Backstrom	Mississippi	India
nstance J. Bourlay	Florida	Japan
arjorie Bowden	North Arkansas	India
an E. Buckwalter	North Iowa	Philippines
an E. Campbell	North-East Ohio	India
na M. Cowan	West Oklahoma	India
thleen J. Crane	Southwest Missouri	Korea
an Ann Dudley	Iowa-Des Moines	India
ary Elizabeth Eads	Kentucky	Japan
omi R. Gleason	Detroit	India
ris Hartman	Ohio	Japan
ila M. Jackson	Michigan	India
lores L. Marymee	Nebraska	Japan
Doris Morgan	Central Texas	India
oria J. Reed	North-East Ohio	Japan
ary Lucinda Reid	Virginia	India
argaret J. Robe	Ohio	Pakistan
yllis J. Rycroft	Genesee	Philippines
ances L. Seifert	Northern New York	Philippines
ther H. Selvey	West Virginia	Japan
ris M. Stevens	Florida	Japan
y E. Westfall	Arizona-So. California	Japan
artha Fay White	Louisiana	Malaya
ne Williams	Michigan	Philippines

Regular Missionaries

s. Margaret urmeister Anderson	Minnesota	Japan
Betts	Western North Carolina	Brazil
ggy Billings	Mississippi	Korea
ebecca Giles	Illinois	Japan
elma Hammond	Indiana	Philippines
ce Hill	Northwest Texas	Cuba
ce Hitchcock	North Indiana	Japan
bel Lorah	Wyoming	Peru
ve O. Ratliff	West Virginia	Korea
s. Arelia Robinson	South Georgia	India
s. Eunice Stephens	North Iowa	India
othy Mae Strong	Baltimore	India
ndene Van andingham	Ohio	India

Special Term Missionaries

a F. Redenbaugh	Nebraska	Philippines
arlotte Taylor	Kentucky	Belgian Congo

1952 U. S.-2's

Name	*Home Address*	*Appointment*
Kenneth Black	Buffalo, Tex.	Neighborhood Center, Utica, N. Y.
John Blanchard	Allentown, Pa.	Harpst Home, Cedartown, Ga.
Barbara Blood	Elmira, N. Y.	Harwood School, Albuquerque, N. M.
Mary Parks Bugg	Rentz, Ga.	Marcy Center, Chicago, Ill.
Virginia Curtis	Winchester, Ky.	Robinson School, Santurce, P. R.
Martha Engel	Rensselaer, N. Y.	Muhlenberg Settlement, Central City, Ky.
Betty Epps	Knoxville, Tenn.	Jesse Lee Home, Seward, Alaska
Colleen Grant	Greensboro, N. C.	Georgia Rural Work
Irene Jeffress	Philadelphia, Pa.	Robinson School, Santurce, P. R.
Mary Frank Johnson	Philadelphia, Miss.	Erie School, Olive Hill, Ky.
June Manley	Sharpsburg, Ky.	N. Alabama Rural Work
Jane Maxwell	Edwardsville, Pa.	Houchen Settlement, El Paso, Tex.
Jean Morgan	Karns City, Pa.	Frances DePauw Home, Hollywood, Calif.
Mary Lou Musser	Salem, Va.	Allen High School, Asheville, N. C.
Lester McGonagle	Punxsutawney, Pa.	Robinson School, Santurce, P. R.
Naomi McIntosh	Marion, Kan.	Riddle Settlement and Gambrill House, Wilmington, Del.
Lena McRoberts	Topeka, Kan.	Philadelphia Deaconess Home Community Work, Philadelphia, Pa.
Rosemary Nixon	Omaha, Neb.	W. Tennessee Rural Work
Marjorie Olson	Goodland, Kan.	Robinson School, Santurce, P. R.
Mary Carol Owen	Waterford, Pa.	Houchen Settlement and Newark Hospital, El Paso, Tex.
Ruth Pieringer	Bergenfield, N. J.	Erie School, Olive Hill, Ky.
Mary Jane Renner	Pawling, N. Y.	David and Margaret Home, La Verne, Calif.
Shirley Smith	Lakewood, Pa.	Boylan-Haven School, Jacksonville, Fla.
Dorothy M. Watson	Tunnelton, W. Va.	Robinson School, Santurce, P. R.
Virginia Winter	Plymouth, Wis.	Erie School, Olive Hill, Ky.

Organizational Meeting of the Woman's Division of Christian Service

Recognition Service

Methodist Prints

Mrs. Frank G. Brooks, elected to serve for another quadrennium, again proved her administrative ability in guiding the meeting smoothly through the maze of necessary details. This service was used at the opening meeting.

LEADER: We have been elected to fill places of high responsibility and privilege for this next quadrennium, a service to which few have been called. We are part of a movement that conjoins the past, the present, and the future. We are inheritors of the ages and are conscious of the influence of a cloud of witnesses. Christ said, "Go ye into all the world." John Wesley proclaimed, "The world is my parish." Let us cross the years to this present time, when ours is the privilege to carry forward the task committed unto us as members of the Woman's Division of Christian Service. Let us read in unison our purpose.

LEADER AND GROUP: "The purpose of the Woman's Division shall be to develop and maintain Christian work among women and children at home and abroad; to cultivate Christian family life; to enlist and organize the efforts of Christian women, young people, and children in behalf of native and foreign groups, needy childhood, and community welfare; to assist in the promotion of a missionary spirit throughout the church; to select, train, and maintain Christian workers; to cooperate with the local church in its responsibilities, and to seek fellowship with Christian women of this and other lands in establishing a Christian social order around the world."

Around this purpose centers the whole program of the organized work of the women of The Methodist Church. Let us pray.

LEADER AND GROUP: Gracious God, in thee we live and move and have our being. In thy presence is fullness of joy. Purify our hearts that we may see thee, whose very name is love, whose nature is compassion, whose will is peace, whose service is perfect freedom, and in the knowledge of whom standeth eternal life for all. Burn into our hearts, we pray thee, the purpose of the Woman's Division of Christian Service. We believe that as we are true to this purpose, we are true to thee. Amen.

LEADER: It is the privilege of this division to project new plans, discover new methods, adventure in wider opportunities and set up a program of work. The Woman's Division of Christian Service does not belong to its officers, nor to the staff, nor to us as elected members. It is a part of the Board of Missions of The Methodist Church, and as such it has developed a purpose, which points the way to the goals we seek.

The Methodist Church is a connectional church: our jurisdictions have elected us to serve; and, we shall now broaden the scope of our study to include the entire Woman's Division.

May we affirm our loyalty to our high hopes and idea

LEADER AND GROUP:

First—We will seek to contribu our best thought and our creat ideas.

(Moment of silence)

Second—We will seek to st our convictions and also to g ear to the convictions of othe Christian women can differ w each other in love and togeth work for a solution of differenc Our understanding and our wo will grow as in love we labor t gether.

(Moment of silence)

Third—We will seek to use o best talents to interpret the wo of this division to our own jur dictions.

(Moment of silence)

Fourth—We will seek to gi time to study; we as divisi members owe it to ourselves, o people at home, and the divisi to become even better informe

(Moment of silence)

Fifth—We will seek gladly to a sume responsibility. As we forward, we are confident th His way will become known to

(Moment of silence)

For Christ's sake we dedica ourselves to his purposes, co mitting unto him our worsh our service, and our gifts. A unto him be all the glory.

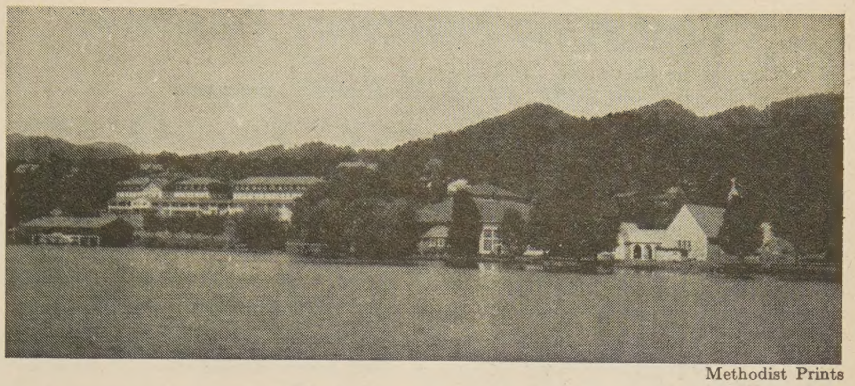
LEADER: Let us pray together.

LEADER AND GROUP:

"Spirit of Life, in this new daw
Give us the faith that follows
Letting thine all-pervadi power
Fulfill the dream of this hi hour."[1] Amen.

[1] Used by permission of the author, Earl M latt.

The Methodist Church follows a four-year pattern. Board members are elected for a quadrennium. Every four years, the various boards are reorganized. The organizational meeting of the Board of Missions was held September 3-6 at Lake Junaluska, North Carolina. Bishop Arthur J. Moore was elected for the fourth time as president of the Board of Missions



Methodist Prints

Woman's Division

Methodist Prints

Mrs. J. N. Rodeheaver, vice-president, chairman of Department of Work in Home Fields *(left)*; Mrs. Charles E. Wegner, vice-president, chairman of Department of Work in Foreign Fields *(right)*

Bishop Glenn R. Phillips convened the organizational meeting of the Woman's Division of Christian Service.

ELECTION RETURNS

President—Mrs. Frank G. Brooks

Vice-President—Mrs. Paul Arrington

Chairman of Department of Work in Foreign Fields—Mrs. Charles E. Wegner

Chairman of Department of Work in Home Fields—Mrs. J. N. Rodeheaver

Chairman of Department of Christian Social Relations and Local Church Activities—Mrs. J. Fount Tillman

Recording Secretary—Mrs. J. Ernest Wilkins

Chairman of Section of Education and Cultivation — Mrs. John M. Pearson

CHAIRMEN OF COMMITTEES:

Constitution and By-laws — Mrs. Charles W. Mead

Finance and Estimates—Mrs. Fred C. Reynolds

Library Service—Mrs. Cecil P. Hardin

Literature and Publications — Mrs. Frank G. Bell

Missionary Personnel — Mrs. Alan Laing

Nominations—Mrs. Howard Selby

Pensions—Mrs. H. E. Werner

Salaries—Mrs. H. F. Brandt

Spiritual Life—Mrs. Jesse W. Bunch

Status of Women—Mrs. W. H. Ratliff

Supply Work—Mrs. C. A. Barr

Week of Prayer and Self-Denial—Mrs. Wray Andrew

Staff changes are noted on page 6

The elected members were listed on page 8 of the September issue. (The editor apologizes for the misspelling of a few names.) Two members-at-large from the six jurisdictions were elected at this meeting:

NORTHEASTERN JURISDICTION

President of jurisdiction (to be elected)

Mrs. H. C. Leonard, Philadelphia, Pennsylvania

SOUTHEASTERN JURISDICTION

Mrs. E. A. Robinson, Franklin, Tennessee

Mrs. W. H. Ratliff, Sherard, Mississippi

CENTRAL JURISDICTION

Mrs. George W. Carter, Jr., Camden, South Carolina

Mrs. W. H. McCallum, Chicago, Illinois

NORTH CENTRAL JURISDICTION

Mrs. F. L. McDaniel, Gary, Indiana

Mrs. C. A. Rydmark, Flint, Michigan

SOUTH CENTRAL JURISDICTION

President of jurisdiction (to be elected)

Mrs. Sam T. Evans, Gallatin, Missouri

WESTERN JURISDICTION

Mrs. Frank I. Hollingsworth, Denver, Colorado

Mrs. B. R. Lewis, Phoenix, Arizona

Photographs of all the members of the Woman's Division will appear in the December issue.

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Mrs. J. Ernest Wilkins, recording secretary

Mrs. J. Fount Tillman, vice-president, chairman of Department of Christian Social Relations and Local Church Activities

Methodist Prints

Changes in Missionary Personnel

By MRS. ALAN K. LAING, *Chairman*

Miss Alice Murdock

Farewell

On many occasions disciples of Jesus Christ have gone from the edge of a quiet lake to follow their Master into new service. In September, at the edge of quiet Lake Junaluska, a gem in the heart of the Great Smoky Mountains, many members of the Board of Missions learned for the first time that Miss Alice Murdock, secretary of Missionary Personnel, has decided to follow the call of her Master into new service as pastor's assistant in the Washington Avenue Methodist Church, Kansas City, Kansas. Miss Murdock has been serving in the Board of Missions since January, 1941, when she was employed as hostess to all incoming and outgoing missionaries of the board. In 1944 she became a secretary of Missionary Personnel. We shall miss her, but we are grateful for the service she has given through the years, and especially as one of the three secretaries in the Joint Committee on Missionary Personnel.

Miss Alpharetta Leeper

Welcome

Also at Lake Junaluska the members of the Board of Missions elected Miss Alpharetta Leeper as Miss Murdock's successor. At present Miss Leeper is director of the Wesley Foundation at Florida State University, Talahassee, Florida. A native of Kansas, she has spent much of her life in Oklahoma where she attended Muskogee Junior College. She has her A.B. and M.A. degrees from Scarritt College. For eight years she was Girls' Club Worker at Wolf Settlement, Tamp Florida.

Since the year 1941, Miss Leepe has been Student Counselor ar Director of the Wesley Foundatic at Florida State University whe she has developed an outstandir program among the students. Mar candidates for missionary servi have made their decisions becau of the influence of Miss Leeper. deaconess, she has had wide exp rience in youth and student wor and in the work of the Woman Society of Christian Service. Sh comes with the highest recommer dations of those who know and hav worked with her. We welcome h with confidence as a secretary Missionary Personnel.

New Staff Member

By MRS. JOHN M. PEARSON,
Chairman of Section of Education and Cultivation

We are happy to welcome Miss Grace Gatewood as assistant to the secretary of Missionary Education.

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Miss Grace Gatewood

Miss Gatewood will devote a part of her time to the summer schools and institutes, and will assist Miss Elizabeth Stinson in the general promotion of Missionary Education throughout the Woman's Society of Christian Service.

Coming to us with excellent academic preparation, Miss Gatewood, a Texan, has had a wide range of experience in the church and projects of the Woman's Division. She has a bachelor's degree from Oklahoma University, a master's from Scarritt College, and in addition has taken work in a number of schools and colleges.

Miss Gatewood is a deacones and served for years in First Met odist Church, Shreveport, Louis ana. She has been girls' worker Centenary Institute, Nashville, an director of Agnes Moore Ha Norman, Oklahoma, and of Mar Elizabeth Inn, San Francisco. F the past year, she was director Alma Mathews House, New Yor She has taught school and is a credited as a teacher by the Boa of Education.

The Woman's Division welcom Miss Grace Gatewood into th closer relationship in the New Yor office.

How to Satisfy Practically Everybody

By BEATA MUELLER

HOW do you produce a book that is acceptable to more than two dozen different nominations?

It can be done, says Dr. Franklin . Cogswell, general director of the ational Council's Joint Commis-on on Missionary Education.

The joint commission and its edecessors, he points out, have en doing it for half a century.

The cooperative process goes like is:

First, the commission's Board of anagers—over a hundred repre-ntatives from fifty-six boards of enty-eight denominations in the nited States and Canada—de-des on the basic home and foreign ission themes that will be studied their churches in a given year.

The themes are chosen as long four years in advance, and they ten coincide with amazing pre-sion with the area making world ws when they are finally studied. Two examples, both of them emes that were chosen several ars in advance, are Southeast ia, studied in the churches in 44-45, when war news focussed in at area, and India, the theme at was studied in 1946-47, on the e of Indian independence.

This sort of thing is not acci-ntal, Dr. Cogswell explains. The de range of experience and owledge represented on the ard, he feels, helps board mem-rs base their choice of study emes on long-term estimates of nds in world affairs and mission ivities.

One reason for the themes chosen ntly from year to year is that denominations found long ago t they could make a much ater impact by all concentrating one or two areas rather than king scattered single efforts.

Another is that world events make background material on any given area out-of-date in time, and new information has to be published.

As a result, the themes generally cover all the mission areas of the world in about a ten-year cycle.

When the theme is chosen, three age-group committees—for children, young people, and adults—decide what books and materials will be needed to carry it out. With the approval of the board, the committees then select authors who submit outlines and then manuscripts for board approval.

Here again the cooperative approach is the most effective. Sometimes the denominational experts catch errors in fact, like a statement by an author-expert on Moslems, corrected by a denominational leader who knew special phases of the Moslem situation in India.

Sometimes the board members correct the manuscript's balance, like the member who commented, "This book is all about south China, and our missionaries' work in north China." The manuscript was revised and additions made to give a more complete picture.

After the manuscripts have been approved comes the work of the staff experts: in literary editing, proofreading, and designing the book itself.

Literary editing is important because some of the authors are professional writers but most of them are specialists in their particular field of mission endeavor and may or may not be literary stylists.

Staff members sometimes spend weeks with these authors, helping them to give the manuscripts a more readable organization or correcting an over-flowery style of writing.

Proofreading is a tedious process but important.

"Accidents do happen," says Dr.

Del-phi Studio

Miss Elizabeth M. Lee, executive secretary for Latin America, going over the manuscript of her book, *He Wears Orchids*, with Dr. Leslie C. Sayre of the Joint Commission on Missionary Education

Cogswell, "and once one of our proofreaders let pass a list of African products that included 'rubber souls.' But on the whole we pride ourselves on the standard of accuracy of reading."

Finally comes the art of bookmaking—the process of choosing the type face, the illustrations, and the cover design that will set the mood for the text.

A good example is the flower-wreathed cover on Edith Lovell Thomas' *The Whole World Singing,* a recent publication. The New York Employing Printers' Association, one of the top groups in the trade, liked the cover so much they chose it for display at the Eleventh Annual Exhibit of Printing Week.

Another experiment in format is a paper-covered book called "Now!" Designed like a magazine digest, it contains special features, short articles and reports, and a photo insert, is geared for use by both adult and young people's groups.

The mission study publishing enterprise has come a long way since it began fifty years ago with a few adult books and study materials.

Today the Joint Commission has an output of books that could be stacked up to reach higher than Pike's Peak, uses over one hundred tons of paper a year, and distributes publications worth over a quarter of a million dollars at wholesale rates.

Its materials are no longer just for adults—they are for every age group down to the snowsuit set, who learn about children in other lands from bright and cheerful picture books. And from the "Fun and Festival" series, teenagers—and even adults—learn their faraway neighbors' songs and games.

Besides biographies, study books, teachers' guides, stories and other volumes, there are brightly colored picture maps—used in many public and private schools as well as by church groups—and plays.

The Missionary Education Movement, predecessor of the Joint Commission, was one of the early groups that fostered the use of drama in church education.

John Oxenham's well-loved hymn, "In Christ There Is No East or West," comes from the great "Pageant of Darkness and Light," written for missionary societies in England and published here by the M.E.M. Thousands of church people performed in productions of the pageant at the M.E.M.-sponsored missionary expositions in 1911.

In those days, a lot of good church members looked askance at the worldliness of theatricals, and plays were listed in the M.E.M. announcements as "missionary entertainments." Today the catalog lists not only specially written plays on issues important to the churches, but manuals on writing and producing them.

The mission study publishing enterprise, in this half century, has not only expanded but reflects the growing trend toward cooperation among the churches.

Beginnings

What is now the Joint Commission on Missionary Education began at the turn of the century as the Young People's Missionary Movement. It was established in 1902 at a meeting at Silver Bay, on Lake George, New York.

In 1911, as the program became more inclusive, the group became the Missionary Education Movement of the United States and Canada.

In the early years the denominations sent out the interdenominational mission study books under their own imprint, often with special sections and chapters bound in. But by 1926 all of them had dropped the practice. Since then books are still distributed through the denominations, but most of them carry the publication name of the M.E.M.—Friendship Press.

Over the years, the meetings at Silver Bay stimulated hundreds of other annual summer conferences at which ministers and church and youth leaders discuss methods of using materials prepared for the year's two themes.

The themes have been carried out not only in published materials but in slides, filmstrips, and films planned by the group's Audio-Visual Aids Committee and realized by the denominations working singly or together.

With the formation of the National Council of Churches, coordination of these activities has become closer through the National Council's units, especially the Divisions of Home and Foreign Missions and of Christian Education.

Outside the National Council the joint commission continues the cooperation it has given the Student Volunteer Movement for half a century and serves as publisher in America for the International Missionary Council.

Results

Is the cooperative approach effective? Take one example—*So Sure of Life,* Violet Woods's book on Dr. Robert F. Thomas' Methodist mission in the Tennessee hills. A retired medical missionary from China and his wife read the book and volunteered their services at the mission. A nurse in the Midwest, not a Methodist herself, read the book and went down to work with Dr. Thomas.

These are direct results, but there are others equally important.

Fifty years ago mission study was for some people a fad for finding out about remote and exotic places; for others a surge of youthful enthusiasm. Today it is an integral part of the church, bringing millions an understanding of the churches' outreach to people near at hand as well as overseas.

—Reprinted by permission from the *National Council Outlook*

GOLDEN ANNIVERSARY

1902 1952

INTERDENOMINATIONAL MISSIONARY EDUCATION

Methodist Prints

A Flying Trip to Alaska

By EMMA BURRIS

On July 20, Miss Burris, executive secretary of the Bureau of Social Welfare, flew to Alaska to visit the five projects that have been established there. Two are in Nome—Lavinia Wallace Young Mission and Maynard McDougall Memorial Hospital; three are in Seward—Seward General Hospital, Seward Sanatorium, and Jesse Lee Home.

ULY 20 was on Sunday, and since the plane did not leave till 2:00 P.M., there was time ttend church in Seattle. It was eautiful day for the trip. My stop was Anchorage, where I ke at an evening service for ng people in the Methodist rch.

n Monday I met with the local thodist women. They spent h time pointing out the needs better living conditions and ac-modations for Eskimo girls, as l as those from the "outside" go to Anchorage to find work. esidence hall—"a home for girls y from home" is one of the t needs in that fast-growing

he following day I left for me, and gazed upon majestic vs of breath-taking beauty g the way. Nome is the ecca" of Eskimos living in the ll native villages along the ard peninsula, but it is just nall frontier town with a popu-on of less than 2,000. An istakable landmark is the buff-red Maynard McDougall Me-ial Hospital. This thirty-four institution fills the vital need eneral medical and tubercular ital care for a large area.

rs. Robert Stewart, who for y years had administrative re-sibility for the medical work he Woman's Division, met me Nome. Together we visited the ital and Lavinia Wallace ng Mission, where we heard our tutions praised by many peo-On the day of our arrival, we attended a Chamber of Commerce luncheon. The president stated that in his opinion the Lavinia Wallace Young Community Center under the direction of Miss Esther McCoy was doing the best piece of Christian social work in that whole area. Similar statements were made by local citizens and public welfare workers.

Visiting the center and watching the people come with their problems, their joys, or their sorrows gave us a glimpse of what this outpost mission work means to the people of Nome. We realized anew the need for enlarging the present building to accommodate the program. It is gratifying to know that Week of Prayer funds are available for this, and that plans are under way for building as soon as materials can go up by boat in the summer of 1953.

Many of the townspeople participate in the program through volunteer service. One of the lovely teen-age Eskimo girls, Madeline Piscoya, serves as the librarian. Asked about the work, she outlined the activities. Her statement follows:

> The Lavinia Wallace Young Mission gives us a recreation center. Preschool children have certain hours set aside for them. The younger girls have a club where, one afternoon a week after school, they learn to sew and embroider. On another afternoon there is a play hour for the boys.
>
> The older girls also have a club once a week, when we learn to use the sewing machine and make our own clothing. Sometimes we have parties among ourselves or dinners for our mothers. We do our own cooking. The older women have community service projects.
>
> The center supplies needy people with clothing and assists them in other ways. Rummage sales help the people who cannot buy much clothing for their children. On special occasions like Christmas, New Year's, and Thanksgiving, the mission gives a "Potluck" dinner. Everybody donates food and everybody is invited.
>
> At Christmas there are gifts at the church and for those in the hospital. Nome people who are patients in sanatoriums in other parts of Alaska are remembered, too, with gifts from Lavinia Wallace Young Mission. They are very much appreciated.
>
> The library is open two nights a week. We have a story hour for the children, too.
>
> I, for one, am grateful that we have a community center here, for it has helped us in many ways. I am sure the older people in the community think so, too.

Toward the end of our visit we noted that a storm was beginning to blow in from the Bering Sea. A cargo ship anchored off the coast on Saturday afternoon. There was excitement throughout the town, for this was the first shipment of food and vital supplies to arrive in ten months. A strike in Seattle had held up the boats since the "boating season" opened in June. Now food prices would drop. Potatoes which had to be flown in were sold for sixty cents a pound. The normal Nome price for boat-shipped potatoes was twelve cents a pound.

On Sunday, the Community Methodist Church was filled almost to capacity with people from all walks of life. Natives in their summer parkas and mukluks, old-timers and newcomers, gold miners, merchants, government employees, service men, and others all were uplifted by the spirit and message of their minister, the Rev. Reeves Havens.

Our plane left early Sunday afternoon before the fury of the storm, in which six sailors were drowned and six others hospitalized because of injuries received while returning by barge to their ship anchored off the shallow coast.

We arrived in Seward at noon on Monday. Our visit to Jesse Lee Home was most satisfying. The eighty children in the home, from all parts of Alaska, are happy and healthy. Some of the children have one or both parents recovering from tuberculosis in the nearby Seward Sanatorium. As soon as the parents are well enough to take care of their children, they are returned home. Thus the Woman's Division is helping to carry out one of its functions—to strengthen and conserve family life. Jesse Lee Home has a well-trained and competent staff of devoted young men and women who give the children Christian love and care as well as vocational training in sewing, baking, modern food preparation, gardening, stock raising, carpentry and shop work, and shoe repairing.

Seward General Hospital, under the direction of Deaconess Ruth Murrell, brings Christian precepts, Christian example, and Christian faith as well as the healing touch to all who come and go through its doors.

Not only is remedial treatment given those who enter Seward Sanatorium, but efforts are made to develop new skills and talents during the long months of the cure. The spiritual life of the patient is cultivated by doctors and nurses as well as the ministers who visit and work with the individuals.

A great opportunity lies in this sanatorium to train native young women in home nursing and as nurses' aides. Tuberculosis is so prevalent in Alaska that only a small portion of those affected are in hospitals, and those who leave the hospitals must have continuing care.

Two weeks in Alaska is all too short a time to see and know about the work supported by Methodist women. It is a rewarding experience to have some small part in helping to lay the foundation stones for a better way of life in Alaska.

"I Thank God for America!"

By JEANNE FRAZEE PENTLER

METHODIST women throughout the United States have helped immeasurably in the Methodist Committee for Overseas Relief program of resettling 5,000 displaced persons in the United States.

As sponsors, either as individuals or as members of a Woman's Society of Christian Service, they have spelled the difference between success and failure in life for these new Americans.

Mrs. John M. Pearson met a young Bulgarian, Grozdan Delev, when she was interviewing displaced persons in an International Refugee Organization camp in Italy in November, 1950. When she returned home, she and her husband decided to sponsor Delev. After his arrival in May, 1951, they found work for him on the campus of Drew School. Assisted by members of the Drew faculty and the Pearsons, he made such remarkable progress in English that the Pearsons felt he should go to college in the fall.

A scholarship and a chance to work for his living were available at West Virginia Wesleyan at Buckhannon. During his freshman year he was made to feel most welcome at the Methodist church which he joined. Delev in turn shows his appreciation to Methodists by filling speaking engagements and visiting Wesleyan Service Guild groups. He is happy to be here in this land of freedom.

It was only a few years ago in Bulgaria that Delev was under a death sentence in a concentration camp. He escaped to Greece and remained in a Red Cross camp there until the International Refugee Organization gave him the opportunity to be in a Displaced Persons Immigrant Camp in Italy.

When Delev got the chance of going to college, he wrote:

"Deep within the heart of me the desire to become truly a part of the American culture was fulfilled. I am no longer without country. America is my new country. I am no longer without friends. There are people in America who think about the welfare of others and want to help. It is difficult for me to express my great appreciation for the many kindnesses Americans have shown me.

"I've been thrilled by the American culture. I am overjoyed to find human rights upheld. I am exuberantly happy to be here, to work here. I have realized that as young people have the opportunity to study. I thank God for giving me this privilege, a privilege not granted where there is communistic rule. I thank God for America. My faith in God and in America grows deeper. I love America, my new country and her people."

Such are the displaced persons Methodist women are helping throughout the United States. Though MCOR's program of bringing displaced persons into the country has ended, our service to our new Americans and their service to their newly adopted country will continue for many years to come.

Barbara Ann Farmer

Eighty Years of Service

By STANLEY H. MARTIN

THE Student Loan Fund of The Methodist Church can be likened to steppingstones d in a marsh, aiding one person, an infinite number, to cross over safer ground.

". . . Or again, to the loaves and nes of the miracle, which, blessed d shared, fed the multitude—th more always remaining than the start."

This descriptive statement by e eminent columnist, Jennings rry, characterizes the true spirit the Methodist Student Loan nd. Because of it more than 000 students have received en-ıragement and assistance in their ıcational programs, and through the church has been able to sus-n a trained and consecrated dership. Behind every loan and ıolarship has been a deep con-n for the student and his plans, l with every contribution to the ıd there has emerged the possi-ıty of an ever larger field of vice.

This year the Methodist Student an Fund celebrates its eightieth ıiversary with the expectation t it will render an even greater vice to the young men and men of the church in the years come. During the past eighty rs approximately eleven mil-ı dollars have been granted in olarship awards through the tional Methodist Scholarship gram. However, if this significant service is to continue to grow to meet the expanding needs of tomorrow, we must each assume responsibility for the promotion of Methodist Student Day. At the present time, only one-third of our churches are contributing to this special offering out of which loans and scholarships are granted. Last year these churches contributed $163,102.55 that made possible 394 scholarships and in the neighborhood of 1,500 student loans. If every Methodist church in the nation would assume its fair share of responsibility for enlarging these funds, it would be possible to grant more than 1,500 scholarships per year, totaling some $500,000.00. This then stands as a goal for the new quadrennium, and secretaries of Student Work and Woman's Society of Christian Service members are encouraged to help realize this objective.

A beneficiary from the fund has expressed her appreciation and gratitude in the following statement, and her remarks characterize in a very real way the spirit of those who have turned to the church for financial assistance. Like the loan and scholarship funds, she too will go forth to encourage others and in so doing will strengthen the Christian fellowship around the world.

Lucky Me!

Lucky? You bet I am, for you see, I received a National Methodist Scholarship from the Board of Education this year. When I reported to the bursar's office to make arrangements to pay my tuition and fees, I was told that it had "already been taken care of." What sweeter words could fall on the ears of a penny-conscious girl! The award has given me a sense of pride and happiness.

My National Methodist Scholarship has proved to be my "good fortune" in many ways, for because of it I have been able to enjoy the advantages offered by a college so closely related to the church. During my senior year in high school, I decided that I would be happiest in a woman's college where I could receive leadership training and broaden my experience by living with other college girls. This year at Huntingdon is helping me realize those aims. My activities in the Christian Association, in the Methodist Student Movement, and in the Life Service Group have helped me grow spiritually and have enabled me to clarify my vocational aims. Such an experience would have been impossible had it not been for the National Methodist Scholarship, and I shall always be grateful for the encouragement it gave.

My principal aim in life is to serve as a medical missionary, and I find that the training I am receiving is giving me an excellent preparation for service in this field. My courses have stimulated a deeper desire for learning and my classes in science and religion have helped me formulate a clear philosophy of life. My fellowship with other students has helped me grow in self-confidence, the extracurricular activities have challenged my abilities, and my participation in the cultural life of the campus has made this year one of satisfaction and happiness. When I consider the value of a year spent in college, I know that the National Methodist Scholarship has meant much more to me than just a year away from home—it has made possible a deeper insight into the abundant life I hope to attain as a Methodist woman. I shall always owe The Methodist Church a deep debt of gratitude.

BARBARA ANN FARMER, *Freshman*
Huntingdon College
Huntingdon, Alabama

Show Them The Way

It is reassuring when we find that great movements are in the same direction that our own best thinking has charted for ourselves. *Religion in American Life* is becoming more familiar to most of us; this is the fourth year it has been promoted across the country, supported by the vast resources of the Advertising Council, and making use of radio, television, newspapers, billboards, for its promotion. The thought which it aims to further, is the importance of a religious experience through the channels of the church or synagogue, for everyone's living. What the Church has long believed and tried to share, through its own media, has now become urgent to people everywhere. And we rejoice when the effective methods of today's advertising get behind the spreading of what is, to us, the most important business in the world.

The slogan this year is telling, "Show Them the Way—This Week." The picture is of two children walking toward the sanctuary for worship and instruction, led by the hands of Father and Mother. The aim is to tie the family into a closer relationship with the house of worship—church or synagogue.

No part of this emphasis is new to women of the Woman's Society of Christian Service. The stress on the children of the world—their spiritual growth and their total well-being—is second to none in the work of the women of Methodism. The Christian home, as the strongest influence toward achieving the best for these children, is a major emphasis in study and program material. Projects of the Departments of Work in Home and Foreign Fields and in the area of Christian Social Relations place the home and the child in the forefront of our responsibility.

So we rejoice when we see the posters in bus and subway, on billboard and television screen. We welcome the sense of moving with this larger company of those who are receiving this message with fresh impact. And we ask ourselves what can every Methodist woman do, to forward it.

First, she can explain *Religion in American Life* to her group and get them to endorse its November program, and give publicity to this endorsement in the press.

Second, she can talk about it with her pastor, the local Council of Churches, or with some leading Christian citizen, and get a local program under way.

Third, as a leader she can help her group outline a forward plan for November and thereby harness this million-dollar publicity to the advantage of the local group.

Fourth, she can offer herself, w
others, to serve as a reception co
mittee at the sanctuary doors
November. It would be unfor
nate to have anyone come to w
ship because of this movement a
not be particularly welcomed.

Fifth, she can get others to se
with her and form a Telepho
Committee. By dividing up t
local telephone book, a series
personal phone calls will carry t
appeal directly to every home in t
country.

The Membership Committee
the local Woman's Society of Chr
tian Service may well be the o
in the society upon whom the ov
all responsibility is laid, but t
doing of the job is every woma
"Show them the way—this wee
—and help bring children, you
and adults into the experience th
makes life rich and meaningful f
yourself and your associates.

A note of thanks to the radio st
tion, the local newspaper, and a
others who have helped make t
campaign possible will let the lea
ers of American business know th
the American people do appreci
this emphasis on religion.

For added information write
the Rev. Earle B. Pleasant, D.D
National Director, 289 Fourth Av
nue, New York 10, N. Y., or to D
Karl Quimby, 150 Fifth Aven
New York 11, N. Y.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE OF THE METHODIST CHURCH

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

A RURAL CENTER

anta Rosa, Cuba

Someone asked me recently just vhat our work was. All I could nswer was, "Well, our work is just ıving with the people." We are he first to hear about the new-born abies and also the deaths. We re constantly called upon to take ick folk to the doctor in Jovel-anos, and we have made numerous rips to Havana just to be by the ide of someone who had to go there or more serious treatment.

Another part of our work has een to get as many of our young eople as possible into schools in arious parts of the island. We are roud to say that the church has hree who are studying in the Methodist Agricultural School in Preston, one in our school in Matanzas, and one girl studying harmacy in the University of Ha-ana. Beba, our university girl, vas the first of this community ver to finish high school, so you an imagine the joy of little Santa Rosa when she was able to go on o the university.

During the year we have had wo weeks of very fine special ervices. Rev. Salabarria, a Cuban ninister, conducted the first. He elivered some of the finest mes-ages I ever have heard. Every ight the church was packed, and ien came to the altar who pre-iously had stood outside and nirked. He is a man who loves is own people and gives himself ompletely to them. Our second eries was with a visiting American inister, Rev. Si Mathison of pelika, Alabama. "Brother Si" acked the house every night, too. He had such a sincere message and put it so simply that I think the people could have understood him even without the aid of his interpreter. Both ministers lifted the spiritual life of our little church and community to a high degree.

We had the annual celebration of Thanksgiving in the home of our largest church family. This family lives in a very isolated spot, and if there is much rain it is impossible to get to their house. But we had dry weather for Thanksgiving and quite a crowd was present. We cooked and ate outside. The service was conducted by a visiting minister. This Thanksgiving day is not in accordance with the national holiday in the United States, but is just a special day the people put aside to thank God for their church and for all it has done for their community.

Our Woman's Society of Christian Service has had a very good year with a membership of eighteen women. A nearby town church recently asked our society to help them organize. It is the first case I know of where the country church has helped to organize a town group.

These are a few things we have done this year. We haven't been able to do a lot of things we wanted to because of distance and the physical handicaps of rain and mud roads. There have been many discouragements, but many more blessings. Just knowing the people of Santa Rosa has been a great gift. I will be a better teacher of Cuban children next year because of what I have learned.

—Nancy Black

Miss Lelia Marie Robinson of Austin, Texas, a 1950 graduate of Samuel Huston College of that city, is now a student at Scarritt College for Christian Workers, Nashville, Tennessee. Miss Robinson is preparing for full-time Christian service as a deaconess in The Methodist Church.

Upon graduation from Samuel Huston, Miss Robinson worked at St. Paul Methodist Church, Dallas. For the past two years she has taught at Sager-Brown Home and Godman School, Baldwin, Louisiana.

HOSTEL OPENED

Taiping, Malaya

Methodist women in the United States will be gratified to know that the beautiful and comfortable hostel of the Lady Treacher Girls' School, built with their magnanimous gift, was formally opened on February 11, 1952. They would be delighted to see in this hostel a large family of boarding students—Malays, Chinese, and Indians—living together in a spirit of joyous cooperation.

Youngest in the family is six-year-old Ding Swee Har from Sitiawan. Ding studies in Primary One. Many of the girls are students in the secondary department of Lady Treacher Girls' School. All of them were indeed excited when their hostel was opened that Monday afternoon. On the eve of the opening, they had worked incessantly to see that everything, including the electrically washed sheets of their double-decker beds, was spotlessly clean. They were very happy when visitors complimented them on the lovely building.

Happiest of them all was Miss Della Olson. She had nursed the idea of the hostel, dreamed about it, and overstayed her term of service to make it a reality. Her vision, her energy, her devotion to service were mentioned both by Dr. M. Dodsworth, Northern Malaya District Superintendent, who presided at the impressive opening ceremony, and by the other platform personalities. Rev. Ralph Kesselring, Education Secretary of the Methodist Mission, revealed that on his first visit to Taiping some twenty-two years ago, Lady Treacher Girls' School had "abominable" buildings, but now it had the finest in the country.

The Senior Inspector of Schools, Perak, Mr. E. C. Hicks, said he was happy to know that the school had been opened in 1898 during the reign of Queen Victoria, and that the opening of the hostel during the reign of the new queen was a happy augury. The state education chief hoped that the school would have a happy period and play a great part for women in Malaya. He remarked that in America 60 per cent of the teachers are women, and urged that as many girls of the school as possible should join the noble profession of teaching.—Quoted from *The Malaysia Message.*

OCCUPATIONAL THERAPIST BUSY

Seward Sanatorium, Bartlett, Alaska

During the past year, the occupational therapist spent five weeks on a field trip which included visits to Fairbanks, Nome, and Kotzebue. It was a most interesting trip, as it enabled the worker to visit with many ex-patients and check on their present condition. In Fairbanks, she went to the University of Alaska to discuss the special project inaugurating a plan which will help women patients, especially, after they return to their homes to use less energy in managing their families and homes. The University of Alaska Extension Service assisted in preparing a guidebook in this field.

The public health nurse in Fairbanks included the therapist on her rounds of calls, and again many ex-patients were visited. The villages of Tannacross, Big Gorstle, Little Gorstle, and Dot's Lake on the Alaskan Highway provided many ideas about Alaskan home-life and needs.

The next important progressive move in the occupational therapy department was the purchase of photographic equipment and setting up a darkroom for developing photographic negatives. A member of the Seward Methodist Church Woman's Society was trained by Eastman Kodak Company, and has given instruction in developing and printing pictures. This photo-lab serves as an excellent rehabilitation plan for those interested in photography, whether as a hobby or a permanent job. One of the patients took a correspondence course in photography and used the photolab for his practical work. The Methodist women have helped in the purchasing of supplies.

A CHRISTMAS DOLLAR

The "pause" that really satisfies is the pause during which we read THE METHODIST WOMAN and WORLD OUTLOOK. A satisfying gift! ! THE METHODIST WOMAN, $1.00. A combination, THE METHODIST WOMAN and WORLD OUTLOOK, $2.30.

A constant reminder of your thoughtfulness. A most attractive Christmas gift card will be sent to your friend. Send subscriptions to *The Methodist Woman*, 7820 Reading Road, Cincinnati 37, Ohio, by December 1.

CHRISTIAN INFLUENC

Through Teaching

Miss Maude Goff, a K-3 who ha one year in Korea and has com pleted her term working in Japar shares a letter from a forme Korean student, who had once bee a communist leader in his hig school. Recently he wrote:

You came to our school to teach Eng lish conversation. But you taught some thing else besides. It was bigger tha the English conversation. You showe me the road to God's world and you le me there, not by sweet words, but b your action without speaking. I hav one thing which I will not return to yo even though you lent it to me—that i the New Testament. I read this book I like St. Paul very much. I would lik to have Paul as my Christian name. want to be like St. Paul.

COMMEMORATION CELEBRATION

Port of Hakodate, Japan

This year there will be an unusual event. As a part of the Harbor Festival, the city will conduct a ceremonial and set up a plaque honoring Joseph Hardy Neeshima, the founder of Doshisha University in Kyoto. You may remember he slipped out of Japan leaving from Hakodate, at the time when Japanese law forbade Japanese to leave the country—a death penalty. In America he was befriended by President Harding, became an earnest Christian, and returning to Japan founded Doshisha University and carried on active evangelistic work the rest of his life. The plaque is to be erected near the spot from which he took his departure from Japan.

—Helen Barnes

KEEN PROJECT

A Model Nipa House

Mr. and Mrs. James Moore in Lingayen are doing a grand job in the Philippines. Mrs. Moore is working in a real Woman's Society project, helping the local women to construct a model nipa (thatched) house. I am doing a publicity story on it, for it is one of the keenest projects out here right now.

—Doris Hess

NEW WORKERS

larpst Home,
edartown, Georgia

Miss Ethel Harpst (retired) is Pub-c Relations Director for Sneed Jun-r College, Boaz, Alabama.

Harpst Home for children is ndergoing major renovations and epairs. During the past year, the oilers have been converted from oal to gas and the dwelling on letcher Street has been renovated or a staff member. The dormitory the girls' house was eliminated nd now provides a lounge. Plans re under way for the moderniza-on of the main kitchen and the enovation of the nursery bath and ne boys' baths. New roofs will be laced on Pfeiffer Hall, James Hall, nd Merner Hall.

Miss Irene Heatherington, who eceived her M.A. degree from Scar-tt College for Christian Workers, ashville, Tennessee, in June, oined the staff in September in ddition to Mr. John Blanchard, a S-2, from Allentown, Pennsyl-ania. Mr. Blanchard majored in griculture at Penn State, State ollege, Pennsylvania. He will ssist the boys at Surrey Fields arm in raising crops and caring or the stock which help to provide ilk and meat for the Harpst ome family.

Mr. John Longshore, a retired urseryman and landscape gar-ener, is in charge of the gardens, ees, shrubs, and orchards, and a isplaced Persons couple are ren-ering invaluable service as mem-ers of the staff.

A workshop, where household pairs take place, has been in-alled on the campus. The chenille achines have been repaired and e now being used to make spreads nd drapes for the home and for le. Two garbage disposal incin-ators have been constructed.

The superintendent, Rev. Keith Loveless, in his annual report to e board of trustees, stated that he nsiders it a privilege and a pleas-e to work with the children of arpst Home, as he and the staff deavor to guide them by the inciples of Christian love.

AFRICAN NEWS

From Gikuki, Mozambique

Our work begins at Hartzell School, in the Jerusalem corner of the Gikuki Mission station. It begins with the nursery school, adorable little children under seven years of age with African dolls tied on their backs, pounding in little wooden mortars quite like mother's big ones. They cook their mud mushes and gravies in wee pots of clay and pour their drinking water from clay teapots into clay drinking cups, all made by the Bible school girls, whose project is the nursery school. These are the beginning and finishing classes at Hartzell.

From nursery school they go into the rudimentary school—seven, eight, or nine years of Portuguese classes and handwork (sewing, cooking, laundry, basketry, and cotton spinning). After finishing the government exam in Portuguese in this rudimentary school, the boys and girls are admitted into the three-year Bible course, where we try to train them to go back to their villages to teach Sunday-school classes or catechism schools or nursery schools. These are the only kinds of teaching, formal teaching, permitted to the missions on outstations these days, but we are exploring and discovering an ever increasing number of possibilities in these so-called "Cathechism Schools." Bible study, drama, singing, hygiene, and handwork build up souls, minds, and bodies, and after all these things are more important than history and mathematics and some of the other things which take much time on the road to some much-coveted diplomas.

Instead of the Bible school course, or after the Bible school course, some of the girls choose to go into nurses' training at the Mission Hospital at Gikuki. Of the eleven students in training there now, six came from Hartzell. While we wait impatiently for our sadly needed doctor, the whole medical program is in the hands of our two Woman's Division nurses, with much appreciated biweekly visits from Dr. Stauffacher of Kambini. The hospital clinic in the morning, classes for the nurses in the afternoons, physical exams and follow-up treatments and general supervision of the health of 700 Hartzell students, with a big public health visitation work in our local community and in outstations on the week ends keep missionary nurses and student nurses fruitfully occupied.

I visited the maternity ward of the Gikuki Hospital a week or so ago to see one of our new grandchildren (baby of a former school girl) just born there. The capable woman in charge of this work is a Hartzell graduate, and she puts these student nurses through a good course in obstetrics. Twenty-three babies were born there in April. The women love to go there for their confinements, for they have such good care and such comfortable and happy days of rest and instruction after the babies' birth. Attending the prenatal clinic has prepared the way for them, so that they feel at home in the hospital when the time comes for the big event. This maternity ward is a good market for baby dresses made in Hartzell sewing classes. In times past we have sent our Mothercraft students of the Bible school down here to learn to bathe babies. We want to begin that course again soon.

Recent Arrivals From—

Japan: **Misses Anne R. Peavy, c/o Mr. J. H. Peavy, Byron, Georgia; Maude Goff (term ended) c/o Mrs. H. J. Whittemore, Cairo-Sunnyside, New York (Star Route); Katharine Johnson, 3363 Osborne Place, Macon, Georgia; Blanche Brittain, 3615 Aryona St., San Diego, California; Olive Curry, c/o Mrs. A. E. Divitt, 177 South Burnett St., East Orange, New Jersey; Helen Moore, c/o Mrs. James E. Williams, 276 Morton Ave., Albany 2, New York.**

North Africa: **Miss Mary Lawson, 903 South College Avenue, Aledo, Illinois.**

India: **Miss Gertrude Becker, Coleman, South Dakota.**

Cuba: **Miss Mary Woodward, Fort Walton, Florida.**

A SINGER IS BORN

At St. Mark's Community Center

Anthony Caruso, a retired grocer, no longer is disappointed in his son. "I wanted him to be a doctor. He even enrolled as a pre-med student at Tulane to please me. But I guess singing has always been in his blood." Mr. Caruso has cause for his faith and pride today. His son, Charles Anthony Caruso, twenty-two, tied for first place in the Metropolitan Audition of the Air in New York. Judges were unable to decide between the two finalists, Caruso and baritone Arthur Vincent Rudnay of Detroit. So they divided the first-place award, $4,000, between them.—From *The New Orleans Item.*

Deaconess Fae Daves, Head Resident of St. Mark's Community Center, New Orleans, Louisiana, adds that St. Mark's staff feels very close to the Caruso family since the Caruso boys attended activities there and the sister is still a participant. When Anthony was being interviewed over the radio about his musical career, he was asked where he got his start.

He replied: "At St. Mark's Community Center. A group of young people at a party insisted that I sing. I hesitated because none of the family was musically inclined, in spite of the last name."

From that time, the staff and young people of St. Mark's encouraged Anthony to cultivate his voice. Today, they rejoice with him in his recent achievement and feel confident that he has a great musical career ahead of him.

St. Mark's Community Center in New Orleans is proud of its Junior Life Saving Class

PROGRESS REPORT

Pakaur Santal Educational and Evangelistic Work

There are six recognized village schools and three others that are under our supervision. The schools have good attendance and the teachers are striving to improve their teaching by preparing regular lesson plans and by securing more equipment for their work. The schools at Chandrapura and Sonajuri where our new village centers are to be located are being made into upper primary schools with two teachers in each. At the close of the year annual examinations are given and a large percentage of the students pass and enter Jidato for further classes.

The work of the Woman's Society in the district is very encouraging. We now have six groups in the district and a Woman's Society and a Wesleyan Service Guild at Jidato. This year eight women were delegates to our Annual Woman's Society Convention and their offering for the year amounted to Rupees 171 which was divided as follows: Africa, Bareilly Baby Fold, Babhua Mission, and contingencies. Two district Woman's Society rallies have been held during the year and both were well attended by the village women.

The annual "Bahu School" for young married women was held during April and May. While there were only seven village women who remained for the entire session, the wives of workers on the compound also attended and the school proved to be very successful. They had daily lessons in reading, writing, sewing, hygiene, Bible, singing, and had daily prayer times together. The fellowship was very good and even with this sort of training they have gone back to their villages prepared to be better wives and better Christians.

The major emphasis during the year has been the new village center at Sonajuri. In November the Rani or Pakaur gave twelve *bigas* of land to Sonajuri village as a site. There was difficulty in getting the final settlement for the land, so we were unable to begin building before the spring rains. However, a very good well was dug. During November the actual work will begin. It is hoped that the houses for the pastor; district evangelist; women workers, such as Bible woman, nurse, and school-teacher; and the two-room school building will be constructed this year. According to present plans, the dispensary and assembly-room building, the church, and a house for a married master will be built the following year.

All the buildings will be of mud but with *pukka* floors and roofs. These buildings will be the physical unit of the new center, but our aim is to use these buildings in such a way that our Christian work in this section of the district can go forward and that more people will become followers of our Christ.

—Mary Ferguson

In Memoriam

***Miss Blanche Betz*, who had made her home at Robincroft, Pasadena, California, for the past twelve years, died there on July 28. She had served in Mexico as a missionary of the Woman's Foreign Missionary Society of the Methodist Episcopal Church from 1907 to 1937 when she retired. Miss Betz was always in educational work—in Pachuca, Puebla, and Guanajuato.**

***Miss Dora Hoover*, a retired deaconess, died on July 10 in a hospital in Little Rock, Arkansas. She received her training in Scarritt Bible School, Kansas City, Missouri, and served in Mississippi and Alabama from 1909 to the time of her retirement in 1938.**

***Dr. Rebecca Parrish*, retired medical missionary and founder of the Mary Johnston Hospital in Manila, Philippines, died in Indianapolis on August 22. She received her medical training at the Indiana Medical School, and served in the Philippines for twenty-eight years, being awarded the Civic Assembly of Women's medal of merit for "outstanding work." After her retirement, she wrote her memoirs, *Orient Seas and Lands Afar*.**

***Miss Grace C. Davis* (recently retired), for many years principal of the Lal Bagh Girls' High School, Lucknow, India, died July 9.**

RURAL WORK

iberland County, Tennessee

ptember and October were months for community im- ement in three of these rural hborhoods. The erection of a th clinic and community build- at Mayland helped that com- ity to win first place in the ty contest. I took a group on tour of the county when the Tennessee judges were there. is the first year that members ther communities have gone on tours outside their own com- ity. It was good for them to gle with others and with repre- atives from civic organizations. laysville won second prize for general improvement of church community grounds, the sand- and finishing of the church , painting the church seats, and construction of two new screens he church by the juniors in the ation Bible school. Grassy Cove awarded third prize for the allation of a gas heating sys- in the church and the construc- of a new chancel. A large ting of Christ in Gethsemane placed on a background of wine et, matching the altar cover the kneeling pads. Pomona, her charge in Cumberland nty Rural Work, now has new ch steps made of stone, a re- hed church floor, and two of classrooms have been finished sheet rock. The schoolyard been improved with a graveled eway and a flagpole and flag. ona has also organized a Par- Teachers' Association.

eaving at the Cumberland nty Center continues with a ber of persons in the group. A ster and his wife have been icularly interested in weaving n bags for sale. Proceeds from e sales help to provide income three supply pastors and their lies. The home demonstration t is eager to develop a market weaving.

—Deaconess Vera Falls

LETTERS OF APPRECIATION

For Increases in Pensions

"Thank you so much for your good news to us. It is very welcome indeed in these days of high cost of living. I was very glad to be able to pay a little more for my care here at Thoburn Terrace."

"I am sure it was a real surprise to receive such a liberal increase in our pension—it means much to most of our workers. There are so many places where help is needed these days, that it is a real joy to help those in need."

"Just a friendly note to thank you for the nice check. It was such a surprise. Will use some of it for the missionary cause and to help spread the Gospel."

"We surely never expected anything like that surprise check to happen. We love to be able to give to various agencies of the church program . . . now we can still do a few 'extras' as every Christian worker loves to do."

"I would like to thank all those who made it possible for our pensions to be increased. This extra has come at a very good time for me. I have had a lot of trouble with my eyes this summer and it has cost me quite a little."

"I would like to say thank you for the increased pension. Living at home, taking care of a sister ninety-three years of age, the extra money will be well utilized."

"The 'surprise check' came two days before I was to go on an errand for the local Red Cross. The extra money enabled me to take in a few sightseeing trips such as Pike's Peak, the Garden of the Gods, and Rocky Mountain Park, thanks to the Woman's Division. I had never seen real mountains before."

—From Deaconesses and Missionaries retired from Home Fields

For Christmas Gift suggestions
see page 14

TWENTIETH ANNIVERSARY

Orchids for Miss Metzger

Robincroft Rest Home in Pasadena, California, had a unique but quite informal party on the evening of August 1, 1952, when residents of the home, members of the staff and of the local Robincroft committee celebrated Miss Mabel Metzger's twentieth anniversary as superintendent of this home for retired deaconesses and missionaries.

After supper in the new building, the group passed through the sliding glass doors of the dining room onto the spacious, gaily decorated lanai. Vases of cut flowers graced the tables where bowls of fruit punch and cookies tempted appetites already sated.

The volunteer Robincroft choir sang an appropriate number, after which a member of the family expressed the family's sincere love and appreciation for Miss Metzger's efficient and tender care in words which formed an orchid acrostic.

The member with longest residence at Robincroft presented Miss Metzger with a token gift from the family of a few greenbacks, and the chairman of the committee placed in her hands a real orchid and a substantial check in recognition of her ability in the administration of Robincroft through the twenty years.

Last year, the Department of Work in Home Fields had offered an orchid of approval when it insisted in spite of Miss Metzger's protestations that the new unit be named Metzger Hall.

—Helen Couch

Recent Sailings For—

Southern Rhodesia: **Miss Emma Lois Pfaff.**

Japan: **Misses Gertrude Byler, S. Rebecca Giles.**

Pakistan: **Miss Elsie Reik (Kinnaird College, Lahore).**

Brazil: **Miss Joy Betts.**

Peru: **Miss Mabel Lorah.**

Program Suggestions

DECEMBER, JANUARY, AND FEBRUARY

By MRS. HAROLD S. SOULEN

I thank my God for Fellowship
With those of Christian heart and mind,
Who hope and toil, who pray and strive,
Toward nobler things for all mankind.
Not one man's heart nor one man's mind
Can find the answer for our need!
Not one man's hopes, not one man's toil
Not one man's creed.
Together we must right the wrong!
Together greet the glad, new day!
And Christ, who meets with two or three,
Will walk with us along the way.*
—Grace Bowen Evans

★ ★ ★ ★

As we look at the programs for the next three months, how grateful we are to have such wonderful material as we find in *Proclaim the Good News*.[1] The writers for these three months are recognized immediately for their leadership in their fields. They caught a vision and transferred it to paper, so that we might have that vision in the local church. We thank God for the fellowship with these writers through the printed word.

As a committee plans for the presentation of the program, there should be a growing conviction that *everyone* knows more than *anyone*. Each member of the program committee makes a valuable contribution to each meeting. Thank God for the fellowship with the members of the Committee on Program in *planning together* for the local society.

It is essential as we work and plan for the presentation of the program that we keep in mind the purpose of the Woman's Society of Christian Service: *to unite all the women of the church in Christian living and service.* We can attract every woman of the church into this fellowship through the program of the society. It is not enough to say, "They belong, they ought to come." We must make them feel they will miss something great if they are not there. A challenging program, plus personal interest and genuine fellowship will bring them to our meetings. Thank God for the fellowship within the membership of the Woman's Society of Christian Service.

"Together we must right the wrong. Together greet the glad, new day."

★ ★ ★ ★

December Program

"Good Tidings of Great Joy"
Shining as Stars Forever

PUBLICITY

Miss Margaret Applegarth, who wrote this program, is well known in interdenominational work. Play her up in the newspaper accounts, quoting from the "Who's Who" paragraphs on page 174 of the program book.

Stars are a natural, of course, for posters and invitations.

PRESENTATION

The material in *Proclaim the Good News*[1] is so beautifully worded that there will be a desire to give it as it is written. The meditation of Mary must not be read; it must become a part of the person who gives it by thorough preparation. Spoken in the first person, this meditation will certainly be a worship service and set the atmosphere for the "Stars."

These stories are in sequence from biblical days to the present day. I feel this sequence should be maintained.

In addition to the suggestions for presentation on page 53 of t program book, other devices in pr senting the messages may be use such as an unlighted Christm tree on which are placed ligh backed by stars, and as each wom is mentioned someone lights a st

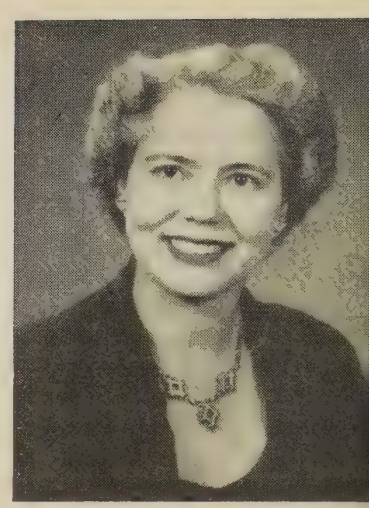
Or, the Mary who gave the med tation might stay in her pla throughout the presentation. On soft curtain background place t stars as the stories are told, th have Mary conclude the progra as directed in the program materi

For larger societies many perso may participate in telling t stories of the stars, and then gro around Mary for the closing scen

This is truly a Christmas pr gram with real meaning for t Woman's Society of Christian Ser ice. A "White Gift" offering for conference project would make fitting close to the service.

FELLOWSHIP

A cup of tea is stimulating—n only to the body, but also to t heart and spirit, especially wh served from a beautifully ap pointed, festive table in an a mosphere of cordial friendlines Remember, some women nev have any social life apart from th church. A Christmas tea is o way to promote fellowship and in part "Good Tidings of Great Joy



Mrs. Harold S. Soulen

* Source unknown.

January Program

Modern Samaritans

As we begin the preparation for
program on Modern Samari-
ns, we must be sure that Stew-
dship cards[2] for each member of
society have been ordered from
erature Headquarters. If plans
made to share in a relief pro-
m of the church, information
out these needs must be obtained
g before the time of the meeting.
ggestions may be found in THE
ETHODIST WOMAN, or through
urch World Service.

The secretary of Spiritual Life
y guide the presentation of the
wardship cards.[2] This signing
uld be a sacred pledge. The
retary of Christian Social Rela-
ns and Local Church Activities
l have her committee well in-
med concerning the plans for re-
. If it is the collection of
thing, she will have all details
collecting and packaging worked
before the meeting. The sec-
ary of Missionary Education will
nounce plans for the study of the
rse: A Preface to Bible Study.[3]

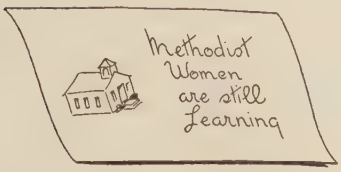
This is another program in which
s essential that the devotional
der be very much a part of the
ning of the program. All who
ticipate must know the full
ning of stewardship in order
the messages may be convinc-

ogram Book, available from Literature
quarters, 7820 Reading Road, Cincinnati 37,
or Distributing Offices. 60 cents; 3 for

ristian Stewardship cards may be ordered
Literature Headquarters, 1 cent each; 12
cents; 100 for 75 cents.

udy course: A Preface to Bible Study; study
Toward Understanding the Bible, by Georgia
ness. Price, 65 cents. A Leader's Guide to
rd Understanding the Bible, by Elizabeth
n. 25 cents. Order materials from Liter-
Headquarters.

February Program



"Unto the Perfect Day"

The material in the February program has taken on added meaning since the meeting of the World Federation of Methodist Women in Berkeley, California, in April, 1952. In the A Program, there is the story of Mrs. Derly Chaves of Brazil, newly elected president of the World Federation. The July-August issue of THE METHODIST WOMAN carried her picture on page 5 as well as the message she gave to General Conference in San Francisco after her election. On page 18 of the same number is the picture of the newly elected secretary, Miss Saturnina Lara of the Philippines. Her story is found in the B Program material. She wrote the meditation for the Circle Worship Service in the October issue of THE METHODIST WOMAN. This added information will enrich your program material for February.

PUBLICITY

The Little Red School House might be featured in the invitations, announcements, and poster publicity with the words: METHODIST WOMEN ARE STILL LEARNING.

PRESENTATION

This program will be very clever if adequate preparation is made for creating a schoolroom atmosphere as suggested in the program book. The recitations by the pupils should sound unrehearsed, but must be thoroughly prepared.

Recipes—An Educational Feature

Through the courtesy of Mrs. Paul Deats, Jr., of Auburndale, Massachusetts, recipes from foreign countries will appear each month in *The Methodist Woman*. Two years ago, Mrs. Deats had an idea for a cookbook project. She solicited recipes from missionaries serving under the Woman's Division. Her purpose was to secure recipes for native dishes in proportions for fifty persons so that circles and groups of the Woman's Society could serve these dishes from time to time at their luncheon meetings and help to promote interest in the various fields of work. Some of the missionaries included a menu.

The recipes will be printed in a box for easy clipping and pasting on an index card. We selected Chicken-Walnuts because of the season.

CHICKEN-WALNUTS

15 cups shelled walnuts—do not chop
3 cups mushrooms
15 cups cooked chicken, diced
1¾ cup flour
2½ cups fat
1 cup soy sauce
5 tablespoons salt
5 tablespoons sugar

Fry walnuts in a little fat, drain. Heat rest of fat and fry chicken until heated through. Mix flour, sugar, salt, and soy sauce. Pour over chicken and stir well. Add walnuts and mushrooms. Stir and cook about ten minutes. Cover and keep warm.

Menu: Hot orange juice
Chicken-Walnuts
Boiled or steamed rice
Steamed pears or fresh fruit

From Idabelle Lewis Main, formerly of Hwa Nan College in Foochow, China; now at Colegio Bennett, Rio de Janeiro, Brazil.

Circles WORSHIP AND PROGRAM SUGGESTIONS

Ambassadors for Christ

"Blessed Are They That Mourn: for They Shall Be Comforted."

By MRS. INMAN TOWNSLEY

HYMN: "God Is Love; His Mercy Brightens" (*The Methodist Hymnal,* No. 75)

MEDITATION: Africa, known for years as the dark continent, has been mourning for a better way of life. But many people have not heard of this desire. The long distances to and in Africa, as well as the cost of travel, have contributed to keeping it a little-known country.

But many are seeking the more beautiful life as given to us by Christ, and are finding comfort. We are all brothers and members of the family of God.

No longer do we think of this continent as in years past, but as one that has tremendous possibilities and responsibilities. The Africans are crying for leaders among their own people. To advance, they need true Christians who are willing to live the unselfish way of life, that their people may realize the fuller life in Christ.

Africans need to value each individual as seen by God, the Creator. They mourn that human life has been cheap. Many have borne burdens too heavy for them. One of the supreme tasks of the Christian church is to teach all that we are the sons of God.

Womanhood has mourned, for it has been on a low standard. They did not know about the equal value of individuals as found in Christian groups. The comforting message of Christ has changed the status of women, and parents are eager for their girls to go to school. The cry for more education is heard from almost every village.

The health of the people has not been good. Many diseases have taken their toll. With meager information as to the cause of disease and death, evil practices came into being. It is a comfort to know that great strides have been made by the government and missions as to medical help. Lives of countless numbers have been saved or prolonged through these efforts of mercy.

Africa needs Christian ministers, teachers, medical and other folk. She is looking to us to help her find the comfort of abundant life in Christ.

Program Suggestions:

1. Ambassadors for Christ in f time service must have a sending ganization. Circle members sho know the officers and leaders of Woman's Division. Have a report the Junaluska meeting gleaned fr *The Christian Advocate, World O look,* and pages 4, 5, 6 of this iss

2. Missionary Personnel empha using material on pages 21-24. Sim outline: leader states need in a co try, then asks the question, "Wh shall I send, and who will go for us Voice answers, "Here am I (name missionary); send me," giving qualifications. Cover five or six co tries in this way. Then review Typical Day," by Estelle McIntosh the November *World Outlook* and cl with a thanksgiving prayer for th Pilgrims or Ambassadors of Christ.

3. Review the article, "How Please Practically Everybody," pag 7, 8. Introduce the textbooks this year.

4. Have a quiz, see page 3.

U. S. PERSONAL INCOME AND EXPENDITURES 1951

	Billions of Dollars	Per Capita	Per Cent of Total Personal Income
1. Food	$61	$393	24%
2. Housing and household operation	49	318	19%
3. *Personal* taxes only (*Total* Gov't. Receipts—$86,806,000,000; $564 per capita, 34% of Total Personal Income.)	29	189	12%
4. Clothing, accessories, and jewelry	24	159	9%
5. Personal care, medical care and death expenses, personal business	22	142	8%
6. Transportation	22	141	8%
7. Personal savings	17	110	7%
8. Recreation	11	73	5%
9. Alcoholic beverages	9	60	4%
10. Tobacco products and smoking supplies	5	31	2%
11. Welfare activities, foreign travel and remittances, net, and private education and research	4	26	1½%
12. Religious bodies	1	8	½%
Total Personal Income	$254	$1,650	100%

Source: U. S. Department of Commerce, "Survey of Current Business," July, 1952, pages 15, 16, 17, 24, 25.

Church Members: Total in the U. S.—89,391,076. Protestant—54,482,603; Roman Catholic—27,766,141; Jewish—5,000,000. (The latter two groups and some Protestants include infants. 58% of the total population. Source: *1952 World Almanac.*

Total Methodist Giving—$268,623,814 from 9,065,727 members. Source: *1951 General Minutes.*

Prepared by the Council on World Service and Finance of The Methodist Church.

Pilgrims of Light

From six hundred missionaries serving in twenty-seven foreign countries, space permitted the selection of only sixteen. It seemed an almost impossible task, when each missionary fills a particular niche and makes a unique contribution.

Each of these pictured gives a glimpse of a type of service rendered all over the world. In no case is opportunity for a particular type of service limited to any one field—each country needs pilgrims of all vocations.

So, in 1952, as in 1620, new lands are entered, new work is dedicated, by these pilgrims of Christ. ***—Department of Work in Foreign Fields***

Masako Endow

Miss Endow was given a Bible in 1942 by a Methodist missionary working in a relocation camp. This started her on "her great and wonderful venture for the Lord," and now finds her in her first term in Japan living in the same residence where the older missionary serving her last term also lived during her first

ı. Kagoshima, where Miss Endow is appointed, ɔcated in a state where only one of every three ısand persons is Christian. She works with the ng people in the two Kyodan churches, and ughout the city in Bible classes and in homes. Iiss Endow received her A.B. in sociology from University of Idaho, and her M.A. in religious cation from Garrett Biblical Institute.

* * *

Doris Hess

"Is there any place in foreign missions for a journalist?" Miss Hess is an example of the affirmative answer to that question. She is the first missionary with specific journalistic preparation and experience sent to a foreign field for public relations and literature work. Philippines counts itself fortunate to have her assigned there. In the year and a half she has been on the field, she has shown that there is a definite place in mission service for this specialized work.

Miss Hess is a graduate of Asbury College, Wilmore, Kentucky, and received her M.A. in journalism from Syracuse University. Prior to and during her college work, Miss Hess worked as a reporter and editor on various newspapers.

* * *

ızabeth Richey

Iiss Richey served librarian and her at Hwa Nan lege, Foochow, ıa, for thirty-one s. Recently she d to Burma where has been apted to the English ol in Rangoon as ırian, and where will supervise the nization of lies in the various schools there.

iss Richey received her B.S. degree from the iegie Institute of Technology, and an M.A. de- from Ohio State University on her first furlough. r to sailing to China in 1919, she taught in the ic schools of Pittsburgh.

Marguerite Deyo

As director of the Nellie Dingley School, Mutambara, Southern Rhodesia, Miss Deyo is as familiar with the problems of carpentry as of arithmetic. African girls in Southern Rhodesia prefer to work after they leave school, so that the curriculum includes instruction in practical subjects such as cooking, sewing, agriculture, and housekeeping, in addition to the usual academic subjects. During her past term, she supervised the building of new dormitories at the school.

Miss Deyo received her A.B. and M.A. degrees from Taylor University. She went to Africa in 1939.

Roscoe and Kay Lewis

Lorena Kelly

The director of the Girls' Home in Lodja, Belgian Congo, is responsible for nearly one hundred girls who are boarding students at the school. Through the home, Christian principles are established in the lives of the girls, exerting a continuing influence when they return to their families or establish their own homes. Last year Miss Kelly organized a language school for the new missionaries and A-3's—ten of them—in the Central Congo Conference. Two days after their arrival they were visiting the village, speaking (and being understood) in the Otetela language. This summer while she is on furlough she is helping to prepare records of songs in the Otetela language.

A graduate of North Carolina College for Women, Miss Kelly received her M.A. degree from Scarritt College for Christian Workers. She was consecrated a deaconess in 1932 and served in Vashti School, Thomasville, Georgia, prior to her transfer to foreign missionary service in 1935.

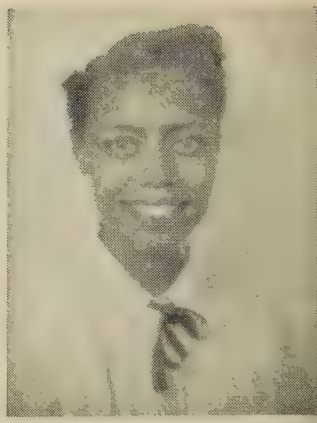
* * *

Elizabeth Beale, R.N.

A public health nurse with experience in a metropolitan city, Miss Beale found that public health work in Cuba demanded an entirely different approach, particularly when you are the first such person on a field. She has met this challenge in her appointment to the Escuela Agricola y Industrial at Preston-Mayari. By integrating health work into the whole school program, the students themselves see and feel the benefits of the classroom theories and go out to teach others. The ultimate goal of a widespread health service to the community is constantly before Miss Beale, and she writes, "There is still plenty to do to keep us busy for a long time."

Miss Beale's preparation includes an A.B. from Mount Holyoke, an R.N. from the Presbyterian Hospital School of Nursing, New York, an M.A. in Public Health Nursing from Columbia University, and experience as a supervisor of the Visiting Nurse Service.

Carrie V. Peat



"The more I see of the people and of the country of Liberia, the more I like both of them." So writes Miss Peat, a true pioneer missionary who arrived in Liberia in October, 1950. The first work of the Woman's Division of Christian Service in Liberia is to be a hostel for girls in connection with the College of West Africa. Temporarily, until the buildi is completed, girls are being cared for in rent quarters. One of the first requests made of Mi Peat when she arrived in Liberia was to begin wo with the young people, and three months later t young people of the Liberian Annual Conferen made history by marching in a body to the chur and being presented to the conference by the bisho

Miss Peat is a graduate of Coppin Teachers' Co lege, Baltimore, Maryland, and taught in the publ schools of Baltimore before entering foreign missio ary service. On her application for missionary servi is this statement: "I have come to realize that of a the jobs I ever have wanted to do, this is the one which I feel I shall be doing my part to help bett the conditions of the world."

* * *

Amber Van

Miss Van has serv two terms in war-to China—the first du ing World War II, a the second throu the political chan which China h recently experience During her first ter she was stationed Chungking, where s worked with you people of variou groups and ages. the second term s was adviser to youth work in Peiping. Miss Van currently studying at Union Theological Seminar for a B.D. degree and will be assigned to another fie at the conclusion of this study.

Prior to sailing in 1939 she received her A.B. degr from Dakota Wesleyan University, and served as Girl Reserve secretary for several years. She com pleted the work for her M.A. degree at Columbi University and Union Theological Seminary durin her first furlough.

sther Shoemaker M.D.

"Dr. Esther," as e is affectionately own, is superinndent of the Ellen Cowan Memorial ospital, Kolar, dia. As in any spital, operations e performed, bones e set, the sick are aled, but in Ellen Cowan the deep irituality and devoon of Dr. Esther ake it a much more pleasant experience for the any patients who are treated each year. Her joy serving in the name of Christ communicates itself all who are associated with her.

Dr. Shoemaker is a graduate of Wilson College, d received her M.D. from the Indiana University hool of Medicine. She sailed to India in 1927. In 50, Pennsylvania honored her by naming her as a ate ambassador for distinguished service outside e Commonwealth.

* * *

Mabel Sheldon

Miss Sheldon is, rhaps, best known r her establishment the "Brides' hool" in Buxar, dia. In this project e demonstrated that missionary strives put herself out of a o, for the adminisation of the school now in the hands her capable Indian oman colleague. eanwhile, Miss eldon is pursuing the development of the Simri ral Center of which a coeducational primary hool is a part, and with the opening of this school, other forward step has been taken. The dispensary the center is an important part of this project ich ministers to thirteen villages within an eightle radius with about three thousand active Methst Christians. This project is an example of the w type of evangelism which is a comprehensive proach to the whole of life.

Miss Sheldon received her B.S. and M.S. degrees m the Kansas State Teachers' College, and taught several years in rural and urban schools in the ited States before sailing to India in 1927.

Methodist Prints

Dorothy Nelson

A teacher of home economics at Crandon Institute, Uruguay, Miss Nelson feels that service in a foreign land under the auspices of the church has definite advantages. A government organization wanted to use her particular talents in Latin America, and in refusing this offer Miss Nelson wrote, "I am so very much disturbed by the world situation and so convinced that it can be solved only through Christion love . . . that I would be failing to live up to my ideals if I refused to meet a real challenge." To those who may not be aware that there is a place for home economists on the mission field, Miss Nelson replies, "There is such a variety of things to be done—enough to challenge every ability I have or hope to have."

Miss Nelson received her B.S. and M.S. degrees in home economics from the University of Minnesota, where she majored in food and nutrition research. Crandon Institute was delighted when Miss Nelson recently returned to Uruguay as a full-time missionary after one term on the three-year basis.

* * *

Verda Farrar

The principal of Colegio Isabela Hendrix at Belo Horizonte has been a missionary in Brazil since 1926, teaching in the college and at the Methodist Institute until 1941 when she assumed her present position. At the school celebration of her twenty-fifth year of service, a Brazilian faculty member said, ". . . In the life of a chosen few, among whom you are to be counted, twenty-five years represents unselfish service, understanding, and successful work among the youth in a country which has become yours by choice. . . . I owe to you in a large measure the formation of my character and my success in teaching."

Miss Farrar received her teacher's certificate from the Southeast Missouri State Teachers' College, and her A.B. degree from Scarritt College. When returning to the United States for her current furlough, she visited missionary work in Peru and Cuba.

Florence Smith

Miss Smith, former missionary in Fukien, China, sailed recently to Malaya where she will carry on a program of religious education among young people in Ipoh, and teach religious education and dramatics in the Anglo-Chinese Girls' School. She taught at the Hamilton Girls' School, Hinghwa, and worked with the young people in the school and city during her previous two terms in China. Miss Smith goes to Malaya with many plans for developing an indigenous program of religious education, and has taken with her a tape recorder and many books and materials to provide a library of resource materials in religious education for all age groups.

In preparing for her missionary service, Miss Smith obtained A.B. and M.A. degrees from Columbia University, and has done supplementary study at Hartford Seminary Foundation and Scarritt College for Christian Workers.

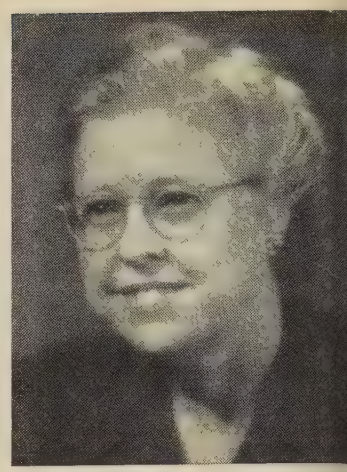
* * *

Theodora Bryce

In the School of Religious Education at the Leonard Theological College, Jubbulpore, India, instruction is given in craft work by Theodora Bryce, a young woman who grew up in India in a missionary family. At other times during the year, Miss Bryce visits mission stations to assist in handicraft instruction. She is also engaged in training young men and women to carry on an occupational therapy program in some of the hospitals and sanatoriums. In addition, she participates in the rural extension program of the college, supervising the students in carrying out projects connected with their classes. Her residence reflects the beauty achieved by the application of craft techniques.

Miss Bryce received a B.S. degree in home economics from Mount Allison University, Sackville, N. B., Canada, and her M.A. from Cornell University. Before sailing to India in 1949, she was supervisor of girls' work at the University of Saskatoon, Canada.

Madaleine Klepper



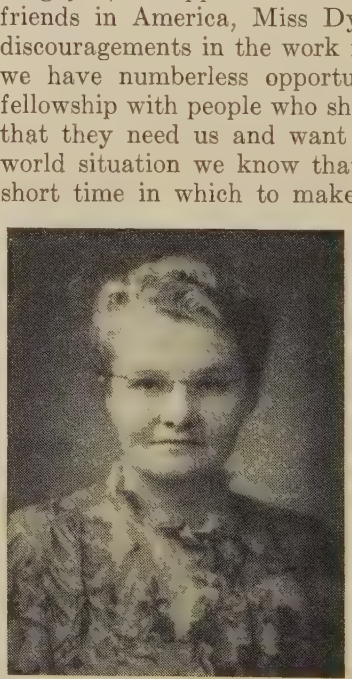
Miss Klepper feels that being a missionary makes it possible for her to be a vital living church member, and during the first term of her service in the Philippines has made a real place for herself in the work there. She opened the Methodist Social Center in Manila which provides a place of refuge for hundreds of children from city streets with its varied program of activities. In addition she is director of Hugh Wilson Hall in Manila, a dormitory for college women, and supervises the medical, dental, and mental health clinics located on the same compound.

Miss Klepper holds a certificate from the Howard-Payne School of Music, Fayette, Missouri, an A.B. degree from Friends University, Wichita, Kansas, and an M.A. from the University of Wichita. She had wide experience as a high school teacher, director of youth work, and hostess in Army camps, before sailing to the Philippines in 1948.

* * *

Nell Dyer

Miss Dyer has always considered educational work of great value, both on the mission field and elsewhere, and during twenty-five years of service has been a teacher in mission schools—Holston Institute, Songdo, Korea, and Bible Woman's Training School, Lingayen, Philippines. In a 1949 general letter to friends in America, Miss Dyer wrote: "There are discouragements in the work in post-war Korea, but we have numberless opportunities for service and fellowship with people who show us in so many ways that they need us and want us. With the present world situation we know that we may have only a short time in which to make our contribution. In these troubled, uncertain days it is a great privilege and satisfaction to be able to share our lives with our friends. . . ."



Sam Fausett

On June 25, 1950, Songdo fell to the North Korean army, and Miss Dyer was one of the missionaries taken. Our prayers for her safe return join those of her family and friends.

To Local Secretaries of Christian Social Relations and Local Church Activities

Information and Action

)ear Friends:

November, 1952, is a month filled :h many important dates for ethodist women: Election Day, ovember 4—World Community ay, November 7—World Peace nday, November 9—Thanksgiv- Day, November 27. These days ould have greater significance s year than ever before because e issues that affect the peace are re crucial.

Since 1950, Methodist women ross the nation have increasingly omoted the National Citizens' ll Call of Methodist Women, re- mbering its threefold purpose—ery Methodist woman a regis- ed voter, every local Woman's ciety working on at least one mmunity or national issue requir- political action, and every oman's Society "studying the ues in the coming election." Your te will soon be cast! Your can- dates will be elected or defeated! *ur job is just beginning!*

The Eighty-third Congress will nvene January 20, 1953, with the uguration of the new President. e same issues will be crucial re- rdless of political party in power. *hy not begin now to plan for spe- l programs, discussions, and rkshops to keep your Woman's ciety, Wesleyan Service Guild, uth groups, and church in general rted to the issues pending in ngress?* THE METHODIST WOMAN July-August, 1952 (page 30), es some suggestions for setting workshops. The December, 52, issue will focus attention on ne special issues that may be of ve concern to Christians as the ngress gets under way.

The following pages in the pres- issue will bring to you some erpts from the pronouncements the General Conference of The thodist Church, May, 1952, on he Church and War and Peace."

These principles are the foundation on which the church will work during this quadrennium. The new *Handbook of the Department of Christian Social Relations and Local Church Activities** (25 cents) gives the complete action of the General Conference in this field.

There are some types of propaganda being broadcast within The Methodist Church itself that need careful evaluation. Some of it comes through special, unofficial publications financed and circulated by a few individual Methodists. Other types include mimeographed *quotes and references* out of context. Such publications often list, in their bibliographies, leaflets and pamphlets issued by agencies little known and often open to the charge of bias, reaction, and prejudice. Methodists and fellow Christians in the community may want to establish a bibliography of their own which will explain the stands taken by the democratically controlled organizations for which they are responsible. The principles adopted by the General Conference of The Methodist Church and other church bodies such as the National Council of Churches and the recent Assembly of the Presbyterian Church, U. S. A., illustrate such sources. Most of the mimeographed material is mailed out without signatures and therefore reliable sources cannot be traced. *Read again page 31 in* THE METHODIST WOMAN, *July-August, 1952.*

Already you probably have joined with other agencies in your community in planning the observance of Human Rights Day, December 10. (See THE METHODIST WOMAN, October, 1952.) Why not suggest to your pastor that some plan be worked out by your church for focusing attention on the significance of Human Rights Day?

Finally we must not forget that the price of Christian discipleship comes high—but our responsibilities are clear.

Sincerely,
THELMA STEVENS
DOROTHY WEBER
MARGARET R. BENDER

Technical Assistance and Point Four

We believe that economic assistance which ". . . seeks to make the benefits of our scientific advances and industrial progress available for the improvement of underdeveloped areas . . ." is the strongest combatant of the elements of revolution found in our times. There is a tragic shortage of food and other basic necessities in vast areas of our world. Even with present levels of food production maintained, millions of people will starve to death each year.

We urge that government funds and resources be increased for "Point Four" and Technical Assistance programs, and that these be channeled through the United Nations' Technical Assistance Program as much as possible. We believe that the original purposes of the "Point Four" and Technical Assistance Programs should be carefully guarded against use based primarily on military and/or political expediency.

The personnel employed in these projects should be of the highest character, and should seek through these channels the development of better human relations as well as better economic conditions. We also highly commend and urge increased support of technical assistance by and through denominational and interdenominational programs and other private foundations and agencies.

General Conference Pronouncement, 1952

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

THE CHURCH AND WAR AND PEACE[1]

I. *The Church and War . . .*

Because war is contrary to every tenet of love and reason for which Christianity stands, the Church must continue to declare its sinfulness. It can decisively put an end to the exercise upon earth of those curative and creative forces which Christianity holds in its keeping. The Church must use its spiritual power to destroy war. More clearly than before, we now see that our only earthly security is in obedience to the God and Father of our Lord Jesus Christ who has "made of one blood all nations of men for to dwell on all the face of the earth."

Regarding the duty of the individual Christian, opinions sincerely differ. Faced by the dilemma of participation in war, he must decide prayerfully before God what is to be his course of action in relation thereto. What the Christian citizen may not do is to obey men rather than God, or overlook the degree of compromise in our best acts, or gloss over the sinfulness of war. The Church must hold within its fellowship persons who sincerely differ at this point of critical decision, call all to repentance, mediate to all God's mercy, minister to all in Christ's name.

II. *The Church and Peace . . .*

(a) *Moral and Spiritual Conditions*

The primary conditions of peace lie in the attitudes of men. Since the Church in a unique way holds in its keeping the moral and spiritual forces for a peaceful world, the Church has a unique and God-given responsibility.

Among the fertile causes of war are: the claims of each state to absolute national sovereignty; the failure of nations to apply moral law and justice in international negotiations and actions; the cancelling of distinctions of right and wrong, as more and more barbarous forms of cruelty are held to be legitimate; self-righteousness; the treating of persons as things; the condoning of human bondage; economic self-interest; the distortion of the truth by propaganda and deliberate falsehood; reliance on military force as the sole arbiter in conflict and instrument for the restraint of evil. . . .

The Church can be an agency of great power for the establishment of a world community, as has been demonstrated by the missionary and ecumenical movements. That the bonds of brotherhood among Christians have held so firm during the recent years of war and international tension is occasion for humble thanksgiving to God. From the beginnings already made, a wider world community must be fashioned through cooperation with persons of all religious faiths.

(b) *Relief of Suffering*

Among the primary tasks of the Church is the duty to relieve human misery. Such relief should be given through various channels. We rejoice that governments, churches, and individuals have made generous contributions for this purpose. Much more must be done. Since no private giving can be adequate in amount, there must be large-scale government appropriations on a nonpartisan basis, given for the welfare of the recipients. The gifts of Methodists, through both Church World Service and the Methodist Committee for Overseas Relief, should be greatly increased. There is a place for personalized giving to individuals known to be worthy and in need, for through such personal connections ties of fellowship are cemented.

(c) *Rejection of Preventive War*

We reaffirm the conviction that war is not inevitable. We concur in the following quotation found in the Report of the Federal Council of Churches' Commission on the Christian Conscience and Weapons of Mass Destruction: "To avo the physical and moral disaster global war we must put behind as a satanic temptation the da gerous idea of a 'preventive wa which is closely bound up with t faithless and defeatist idea th war is inevitable." We rejoice th responsible statesmen recogni this fact, and we call on all Met odists to support this stand b holding steady in good will ar faith.

(d) *International Cooperation*

Yet neither is peace inevitabl and its cost is patient, continuo effort at international cooperatio Our best political hope of pea lies in the United Nations. The is emerging from it a larger visio of the total interests of mankin In spite of obstacles, freedom presentation and discussion sti abides in its Assembly and Cou cils. Long before it took actio to resist aggression in Korea, it ha proved its usefulness for peacemak ing in such troubled areas a Palestine, Kashmir, and Indonesi and had taken large steps forwar through its Universal Declaratio of Human Rights and the work such agencies as UNESCO, th World Health Organization, an the Food and Agriculture Organiza tion. It has created a center i which the official leaders of inter national affairs in sixty nation can meet for the presentatio analysis, and discussion of prob lematical issues. Both the actua efficiency and the possibility strengthening the United Nation have been demonstrated in severa crucial areas, such as the technica assistance program, provision fo observation commissions in area threatened by outbreak of violence and the establishment of a twelve nation Disarmament Commissio

In spite of tensions within th United Nations, we believe that i must be kept united. We reject th proposal that the world should b

"Children Follow the Crops Too"

The domestic migratory worker, or wetback who has been in this country a long time, will in all probability have his family with him. He is thus concerned about housing, not only for himself, but also for his wife and children. The successive ditch-banks, lean-tos, and cabins are home for him and for his family for several months of the year.

Housing includes living arrangements. In strict usage of the word, housing refers, of course, only to physical housing accommodation. In a broader sense, however, it cannot be divorced from living arrangements. In this sense, it covers food, child care, education, health services, and recreation. With respect to all of these broader aspects, the migratory worker comes off as poorly as he does with his physical housing accommodation.

Purchase and preparation of food are difficult for migratory workers. The fields where migrants work are typically located beyond walking distance from grocery stores. In instances where a commissary is run for their benefit, it is characteristic that prices are well above general market prices. Even with food procured, preparation is not simple. An absence of pans and simple stoves leads to frequent reliance on canned meats and vegetables which can be heated in the tin over open fires.

Although it is customary for both husband and wife to work in the fields, only in the most exceptional instance is the migratory worker likely to find any provision for child care. In consequence, small children are left locked in cars or cabins for the day, or are taken out to the fields only to be underfoot. One of the reasons given by migrant parents for putting eight-, nine-, and ten-year-old children to work picking beans, tomatoes, or digging potatoes is, in addition to the help on the inadequate family income, that they prefer to see their children working rather than wandering around the countryside.

Educational facilities for children of migrant parents are deficient. For the period of the school year when parents are working on crops, the children are likely to find themselves not only in a series of communities, but living in locations beyond easy access to schools. With scarcely a handful of exceptions, communities have not made special arrangements for the education of these children.

Health services are also typically lacking. Low income, the distance of the fields from towns where doctors and nurses may be found, the migrants' anonymity to the community, the restrictiveness of state and county residence requirements for eligibility to county medical and hospital aid—all combine to make health services difficult and grossly insufficient for the migrant.

Nor does the migrant fare any better in the matter of recreation. Because of the distance of the fields from towns and cities, the migrant is denied convenient access to the ordinary avenues of diversion—movies, ball games, dancing. It is highly unusual that any special provision is made for entertainment even to the extent of a community building. Hence it is that wine, women, gambling, and narcotics are common to migrant labor camps.

(Excerpts from the *Hearings* on Migratory Labor, by the subcommittee on Labor-Management Relations. The complete report can be secured from the United States Government Printing Office, Washington, D. C., or by writing your United States senator.)

split politically, as it is now ideologically, into two blocs. If the United Nations is to serve the interests of peace, it must not become the instrument of any bloc of nations. Regardless of difficulties that may be encountered in arriving at agreements or securing unanimity, the United Nations should be maintained for all nations.

One of the most significant factors of this decade has been the demand in many parts of the world for recognition and protection of the freedoms and rights of the individual. By forthright emphasis on the worth of the individual as a child of God, the Church has shared the responsibility for awakening this desire. Methodist churches everywhere can demonstrate their steadfast adherence to this belief by supporting the United Nations Genocide Convention and Universal Declaration of Human Rights. We call upon Methodists in all lands to urge their governments to provide adequate financing and give their full support to the United Nations and its agencies.

(e) *World Government*

Peace can come only from God, expressed through all peoples. World peace is bigger than any single nation, single economic system, or single religion. The United Nations, if peace is to be achieved, must be developed into a world federation of nations. To insure such investment of national sovereignty as will lay the foundations for permanent world cooperation and peace, we must first have a wider recognition and acceptance of God as sovereign over all nations. We call for revision of the United Nations charter in such manner as to enable that body to enact, interpret, and enforce world law against aggression and war.

(f) *Universal Disarmament*

We rejoice that the sixth session of the General Assembly, meeting in Paris during the winter of 1951-52, established by unanimous vote

a Disarmament Commission. To nations greatly overburdened by the economic and moral strains of the present armament race, this action brings new hope of the possibility of reduction, control, and eventual elimination of the implements of war. We pray for the success of this Commission and pledge it the support of our Church.

We emphasize the following statement from the Episcopal Address: "We must keep disarmament before the nations as they seek an alternative to war. The theory upon which the western allies and their communist antagonists are operating is that their only security lies in amassing such a weight of armaments that nobody will dare challenge them. This theory has repeatedly been tested in history. It has never yet brought peace." Believing this to be true, we seek firmer grounds of security in mutual understanding, international cooperation, and the use of our economic resources for better standards of living throughout the world.

(g) *Military Training*

The General Conference and seven church-wide organizations of The Methodist Church, led by the Council of Bishops, have declared their opposition to any system of peacetime universal military training. We reaffirm this stand. We appeal to the United States to give bold leadership looking toward the universal abolition of peacetime conscription by or through the United Nations.

(h) *Soviet-United States Relations*

There can be no condoning of the ideology or practice of Communism. We believe that the best defense against Communism is not to be found in the use of military force or in the suppression of civil liberties. Rather, it is to be found in the preservation of democratic institutions by a more thoroughgoing practice of democracy. Such defense calls for the abatement of racial and class discriminations; the elimination of economic conditions which foster poverty, hunger, and disease; more adequate provision for both the physical and the spiritual needs of persons of all lands.

[1] Excerpts from the pronouncements adopted on May 1, 1952, by the General Conference of The Methodist Church meeting in San Francisco from April 23 to May 6, 1952.

Mount Vernon, Iowa
September 9, 1952

Dear Friends:

This is a call to Methodist women from the Woman's Division of Christian Service!

Election Day, November 4, 1952, presents a grave responsibility to every citizen of this nation! As Christians we can vote our convictions. We can encourage others to vote. We can follow up the election with consistent efforts to see that our government supports those basic policies and programs that will make for a just and lasting peace.

Christians are called with new urgency to recapture the place of moral leadership in this nation. We must elect to public office individuals who will seek to enact laws and protect rights of all persons regardless of race, creed, or nationality. We must work to enact legislation that will protect the rights of children and youth to health, education, decent housing, and protection from exploitation. We must encourage our nation to share its resources to raise the standard of living for all the peoples of the world. We must find constructive ways to strengthen and undergird the United Nations in its effort to bring security and peace to the world.

If peace is to come to the peoples of the earth, it will come because "men of good will" have faith in its realization and work constructively toward its achievement. Toward this end Methodist women are committed to accept their full share of responsibility.

Leaders of every local Woman's Society and Wesleyan Service Guild are urged to publicize this call through all available channels.

Sincerely yours,

Mrs. Frank G. Brooks

Mrs. Frank G. Brooks, President
Woman's Division of Christian Service
Board of Missions, The Methodist Church

CHART AND COMPASS

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation

MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD. TO THIS END WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP

HANKSGIVING FOR A FOUR-YEAR HARVEST

nksgiving for a bountiful harvest must take ccount much that has gone before in the pre- of the soil. Even the original Thanksgiving was not immediate—a long and painful period ts toll before the fields were ready to produce antly.

is in our work of Promotion we look back the four years of the quadrennium for an adeperspective; and the results are amazing when d in retrospect. Try to see the individual n, and the groups, that these statistics repre- They are no "dry bones" but living person-; and the progress made has not come sponisly of itself, but as the result of unceasing r and planning and work on the part of *you ou* and *you!*

began the quadrennium with 27,478 societies losed with 29,716. We had 1,442,421 members beginning of 1948: now we report 1,722,011 s a net gain of 2,238 societies and 279,590 mem- During the quadrennium 398,369 new memwere secured. In an organization the size of oman's Society of Christian Service there must essity be many losses through death and other s; and to make a 19.38 per cent net gain in ership in four years is cause for real thanks-.

his one last year alone, due largely to the se- of district members, the number of "unord" churches reported was reduced by 21 per

re are 72 districts in which every church has man's Society of Christian Service or a Wes- Service Guild, or a member or members.

re are 815 societies reported through the ennium as having every woman member of urch enlisted as a member of the Woman's y or Guild.

financial giving for the quadrennium increased .12 per cent.

view of the past is but added preparation for ork of the future.

ll we say that for ourselves we stand at "a of no return"? We give thanks for what the quadrennium has accomplished; and we start, he point achieved, to go forward.

THE WOMEN DEVELOP LEADERSHIP

From Mrs. Lawrence Robinson, the wife of a district superintendent in the Southern Congo Conference, Africa, comes this heartening word of woman's work.

While the girls need to be led, the women are beginning to develop their own leaders in a very fine way. Some of the best spiritual talks that we've heard in our district have been given by the women leaders in their own groups. One of the finest talks I have heard was given by a woman who can speak only her own language, and the devotional message had to be translated from her language into Swahili. Out of her deep experience she helped us all to trust God more, and to improve our own faith. Many of the women don't know how to read or write, and they are crying for schools. But there are many obstacles in the way of their studying, so we are emphasizing that they start their daughters in school and help to keep them there.

The women have meetings once a week in their churches. Each group has its own officers who direct the work. I try to visit them all two or three times a year. Then from each place there are two women who serve on an executive council which meets once a month with me to plan the work ahead. Also once a month there is a large meeting of the women from all over Jadotville subdistrict. They bring in their offerings for the missionary work that we want to do in our district, our conference, and in other places. Recently we sent $20.00 to help out with the work in a district that has no missionary, and another $40.00 to buy material to make sheets for our hospital in Kapanga, about 500 miles from here in our conference. In these ways I have four or five meetings a month with the women.

We are happy to know that the Christian women are helping to abolish old customs. A man told me the other day that the women are helping a lot, particularly when a person dies. They go right in and help take care of the person, they go to the funeral, they don't wail. Our women are witnessing by their words, their acts, and their thoughts.

We are finding that if we have schools for a month or two at a time, the women will come. We have used this method with Bible classes near Christmas, when two from each place came and then returned to their churches and taught the other women.

—From *The African Christian Advocate,* April-June, 1952

The following Christmas play was written by Mrs. Frances B. Peterson, vice-president of the Woman's Society of Christian Service of the First Methodist Church, Compton, California, for use in her own society at their Christmas meeting. It was presented in conjunction with a Christmas offering procession. "Long Years Ago O'er Bethlehem's Hills," No. 99, *The Methodist Hymnal,* was rendered as a solo.

Names of local women in each case should be substituted for those used in the skit.

THE GIFT OF THE CHRISTMAS FAIRY

(*Two Woman's Society members come to the front of the room.*)

MRS. A.: Christmas is almost here, and I am wondering about gifts for our Woman's Society of Christian Service members.

MRS. B.: They certainly do deserve something very nice for all their hard work. What can we give them?

(*The Christmas Fairy appears at one side.*)

MRS. B.: Oh, there's the Christmas Fairy. Maybe she can give us an idea.

MRS. A.: We're so glad to see you. Can you give us a suggestion for an appropriate gift for our Woman's Society of Christian Service members to reward them for all they have done this year?

FAIRY: I agree with you that they deserve very lovely gifts, and that is why I am here. I have brought gifts and am here to distribute them.

(*The Fairy waves her wand; the curtains part—or screens roll aside—and there stands a Christmas tree with seven beautiful gift boxes on it.*)

FAIRY (*addressing the whole group*): All of these gifts are yours, dear women, in accordance with the measure you have given. In return for your effort, your sacrifice, your interest, you have been receiving these gifts all through the year. At this Christmas time I bring you the gift of awareness of all these gifts—gifts of value far beyond anything money can buy: joy, satisfaction, pride of achievement, growth, hope, peace, love. Mrs. Ashby, would you like to come and find out what is in the box of Joy?

MRS. ASHBY (*reads card taken from box*): This box is the Joy of sharing our money and realizing in how many ways our gifts are helping. We provide schools all over the world for children and young people who, before, had no chance to go to school. We are aiding Dr. Laubach's work in conquering illiteracy; we are bringing the Christian way of life to remote regions. We provide orphanages, homes for girls, social centers, both at home and in foreign lands, also medical aid to those who before had no doctors, nurses, or hospitals.

In fact, our Woman's Division of Christian Service requires a budget of approximately eight million dollars. Twenty-five cents is being spent every second to provide salaries for over two thousand missionaries and deaconesses and employed workers, and to maintain 223 schools, 38 hospitals, and nearly a thousand other projects. Great is our joy to have a part in such a program!

FAIRY: Mrs. Schneider, will you open the next b

MRS. SCHNEIDER: This box is Satisfaction, satisfaction of providing food for the hungry in eign countries and in our own land, as well as cloth and other supplies.

FAIRY: Mrs. Kile, would you like to open gift?

MRS. KILE: In this box is the Pride of Achie ment at the home base—our new sink and ot improvements in the church kitchen.

FAIRY: Mrs. Haynes, will you discover what i this box?

MRS. HAYNES: This box is labeled Growth, growth that we have experienced this year as a sult of our study classes, our general programs, our circle work. Our knowledge has been increas our horizons have become wider, and we are m mature than we were a year ago.

FAIRY: Mrs. Taylor, will you reveal to us wha in the box of Hope?

MRS. TAYLOR: We have here the gift of Hope the future as we have learned of the work of United Nations, and have come to know those no Christians in China and Korea, who have been fai ful in spite of terrible persecution.

FAIRY: Mrs. Norcross, will you open this box?

MRS. NORCROSS: This gift is Peace. Peace i world like ours? This gift is the "peace that pass understanding."

"I know a peace
Where there is no peace,
A calm where the wild winds blow,
A secret place
Where face to face
With the Master I may go." [1]

—*Ralph S. Cushman*

Through Spiritual Life Cultivation we are led find this peace.

FAIRY: There is one more box. Mrs. Vian, do y want to open it for us?

MRS. VIAN: This box is labeled Love, the great thing in the world. As we have given our mon our time, our prayers and concern for others, we ha reached out in love to all parts of the world.

"In Christ there is no East or West,
In Him no South or North,
But one great fellowship of Love
Throughout the whole wide earth." [2]

—*John Oxenham*

IRY: My gift to you, dear women, is awareness realization of these gifts you have earned for selves and are receiving all the time in proportion to your active interest in the Woman's Society hristian Service. What gifts can compare with Satisfaction, Pride of Achievement, Growth, , Peace, Love? All of these we have because so loved us that He gave us Jesus.

xit Fairy)

THE END

estions for Presentation

ly the FAIRY is fictitious; all the other characters ust the members themselves, using their own es.

e rolling screen or two screens decorated with stmas greens conceal the tree until the FAIRY s her wand and the screens move aside. A tree e of cardboard will take little space between the ns and the wall or background screens. The s are drawn on cardboard with ribbon bows, either real or painted, and the name of what each box represents is printed on the box. A pocket on the back holds a filing card on which is typed the contents of the box. Here is an opportunity for an artistic member of the society to make a contribution.

As the FAIRY looks over the group and calls on different women to come and open the boxes, it seems impromptu; but of course for a smooth program these women have been chosen beforehand and given copies of what is on the card so that they can read it effectively. No rehearsal is necessary except for the FAIRY and the first two women, if careful instructions are given to the others. The first two women slip off at the side after their part. As the FAIRY calls the women from the group, each one comes, takes the card from the box, reads it to the group, and then returns to her seat, and the next one is called.

[1] From the poem, "A Secret Place," in *Hilltop Verses and Prayers*, by Bishop Ralph S. Cushman. Used by permission of the Abingdon-Cokesbury Press.

[2] From *Bees in Amber*, by John Oxenham. Used by permission of the American Tract Society.

VISITATION PROGRAM IN THE PHILIPPINES

n the fourth *Chart and Compass* page of this e (page 32) under point 5, reference is made he World Federation of Methodist Women, ne step toward our experiencing a world stian Church. Space is given this month in e pages to an article from Africa (page 29) to the following letter from the Philippines, of which show the devotion and effectiveness rvice of women in World Federation units.

* * * *

ss Nina Stallings, missionary in San Fernando, panga, the Philippines, writes:

he visitation program was very popular at home 950. The social life, recreation and worship- program meets the needs of all women more in the meeting of two societies, one the guest e other. We have been trying it with some suc- but yesterday we *arrived*. One society in a o (village) invited one from a town. We used rogram 'Women of East Asia' with its colorful l and special meaning for the Filipina women. planned ahead and decided to make a costume ntation. They are dramatic and love pageantry, his met all their needs. They were in the dress e women of Thailand, Burma, China, India, nesia, and in several types of Filipina dress. costumes were authentic: many had never seen of them before, and the women were beautiful, ey are even in their country dress. Their ntation of needs, prayers for their sisters, and for a greater understanding were all heart- ning. The public school turned out. Of course nundred children nearly wrecked us, as they bandstand seats in the trees, neighbors' houses, oofs!

After the program they did one of the finest things I've seen. We usually have such elaborate refreshments that all the money goes into them. I had asked them not to serve; they pleaded that they must, but that they would make it simple. They did —and very artisitc. They made the typical steamed cake of rice flour, coated with grated coconut—simply delicious. The tea was made of avocado leaves, which have an unusual flavor, better than tea. Their table was very pretty and the refreshments beautifully served. They are gracious, charming hostesses, even over a grain of rice. Everyone present loved it."

AFTERGLOW

Awed, I stood within the darkening Congo Valley,
And watched the sun behind a palm tree go;
Reflected from the sky it seemed to dally
Just long enough to form an afterglow.

When Congo scenes are moving from my vision,
And through my hourglass sands are running low,
When breathless I seek the bright fields Elysian,
God grant my life shall leave an afterglow!

—K. E.

(Written by a missionary nurse in the Congo on the retirement of a co-worker.)

From *The African Christian Advocate*, April-June, 1952.

A WORLD CHRISTIAN CHURCH—EMPHASIS 3

"The vitality of the World Council of Churches depends upon the vitality of the churches that compose it."

This was one of the oft-quoted sayings from the Amsterdam, 1948, meeting of the World Council, and it is basic in Goal 3 of our Quadrennial Goals—

"We will seek with Christians everywhere the sustaining fellowship and power of a World Christian Church."

Some women have said they feel that of the six Goals this is the hardest to understand. It should not be so. It is probably less familiar to most of us than the others, but let us look at it point by point and see what it means for our local action. The interpretative statements made under the original Emphasis needs to be read in this connection: "This means working in and through the local church to recover the vigor of the spirit of Christ and to create a unity in fellowship which recognizes no barriers and in which the concern of all is for the Kingdom of God."

There are really two places at which to put emphasis here: (1) the building of a local church which shall as nearly as possible live up to Christ's ideals, and become a worthy unit of (2) a World Church made up of Christians in their own church groups everywhere, with differences of language, ritual, and theology becoming secondary in importance to the sense of our oneness as Christians. In seeking both these ideals we shall do well to recall the spiritual vigor that characterized the early Church and try to recapture that all-pervading spiritual glow.

1. We start where we are, each with her local church. We are thinking at this point of ourselves as church members. When we joined the church we stood at the altar and took upon ourselves certain vows. If these have grown hazy through the years, let us turn to the Order for Receiving Persons into the Church, found in the back of *The Methodist Hymnal,* and read thoughtfully: the vows we renewed, the faith we confessed, the purpose we declared when we answered "I do," "I do," "I will." How far have we measured up? Do we by constant act and word confess Christ? How do we demonstrate our allegiance to His Kingdom? To our church? Are we upholding the church by our presence, our prayers, our gifts, our service?

2. It is easy to generalize about world brotherhood in a World Church. These generalities find specific application in the attitudes of those of us who constitute each local church. Are *all persons* welcome in *my* local church? Are the church members practicing a Christian concern for all peoples in the community, unmindful of the lines that tend to divide? If we can honestly answer "Yes" to both questions, our local church is at this point a wor unit of a world fellowship.

3. When you see an article about the W Church, or a book review of some new publicat on the subject, do you make it your responsibi to read it, post it if practicable on the church bull board, refer to it at the monthly meeting? At f it may seem unfamiliar and remote, but increa knowledge leads to deeper interest, a sense of p ticipation and a wider horizon.

4. Wherever we live, there are some opportuni for interdenominational activity. Thanksgiving I services are often Union services. Christmas caro are from neighborhood churches. The World Day Prayer is only a couple of months away. Throu the school year there may be Released Time clas in Religious Education in your community, and pl for Vacation School start long in advance. Sometir we Methodists have so full a program that we not cooperate as heartily interdenominationally we might. Incidentally, here is a splendid place local society officers who have served their designa time, and are wondering, What next?

5. The World Federation of Methodist Women brought to us generally once a year in the mont program material. The August, 1952, programs, and B, are well worth filing for reference. This a close-at-hand way of realizing what a Wo Church may mean in mutual enrichment; for coming together and exchange of thought as women of these more than 30 units around the wo bring a growing realization of "all one body, w The plans put forward by the meeting in Berkel California, in April, 1952, will be brought before for action, since we are one of the units of the Wo Federation. Having had this experience in our o denomination, it is an easy next step to inter nominational world one-ness. We quote from Episcopal Address at the 1952 General Conferen "It has been the high privilege of our Church make through all the years constructive contri tions to this movement of world-wide Christ unity. For a long time we have been repeati 'I believe in the holy catholic Church.' Now are seeing upon the horizon of our troubled times outline of this New Testament *ecclesia,* helping answer our Lord's prayer for the oneness of His f lowers."

The section on "The Ecumenical Movement" the Episcopal Address given at the 1952 Gene Conference is recommended for our reading in t connection.

A revision of *An Ecumenical Bibliography* pu lished under the auspices of the World Council Churches, 297 Fourth Avenue, New York 10, N. is now available from that address.

WESLEYAN SERVICE GUILD NEWSLETTER

LILLIAN A. JOHNSON, *Secretary*

Miss Gertie Stiles, newly elected secretary of the Wesleyan Service Guild of South Central Jurisdiction

NEW JURISDICTION SECRETARY

Miss Gertie Stiles, 707 North Greenwood Street, Fort Smith, Arkansas, has been elected secretary of the Wesleyan Service Guild of South Central Jurisdiction. Miss Stiles is excellently qualified for the position. She has served as president of her local Guild and for the past two years has been the sponsor of the Junior Wesleyan Service Guild unit in her church. At the time of her election, she was secretary of the North Arkansas Conference Guild, in which capacity she conducted a Guild Clinic at the conference School of Missions and Christian Service. Her activities have not been confined to Guild work. She has been a member of the Board of Stewards in her church for a three-year term, has been the sponsor of the YWCA Business Girls' Club, and the chairman of the Radio and Television Committee of the Arkansas Federation of the Business and Professional Women's Club. She is the general office worker of the People's Medical Protective Association.

We are happy to welcome Miss Stiles to the Standing Committee of the Wesleyan Service Guild. We feel that her deep spiritual qualities and her experience in so many important fields will be a great asset to the work.

Miss Stiles takes the place of Mrs. Alma Riley, who retired as jurisdiction secretary at the fulfillment of her four-year term. The Guild in South Central Jurisdiction has shown tremendous progress under Mrs. Riley's leadership. During the quadrennium there has been a 43 per cent net increase in Guild units, with a 53 per cent net increase in membership. In the same period of time, giving to missions has doubled.

There have been many fine tributes to Mrs. Riley in recognition of her splendid work, her untiring efforts, and her buoyant spirit. The members of the Standing Committee add their expression of deep appreciation and extend their best wishes to her as she continues her efforts in other areas of Guild work.

PROGRAM FOR NOVEMBER

If you have studied "Fruits of Evangelism," pages 32 in *Proclaim the Good News, Program Book,** you will know how interesting this material is. In the Guild we talk a great deal about the importance of an emphasis on evangelism. Here is a program that shows some new ways through which the gospel of Christ is being spread. Perhaps it will inspire your Guild to try some different and unique methods.

GUILD PROJECTS

We are having questions concerning the Guild Projects for this quadrennium. Here is the up-to-date list of those in regular appropriations for which we receive credit on pledge:

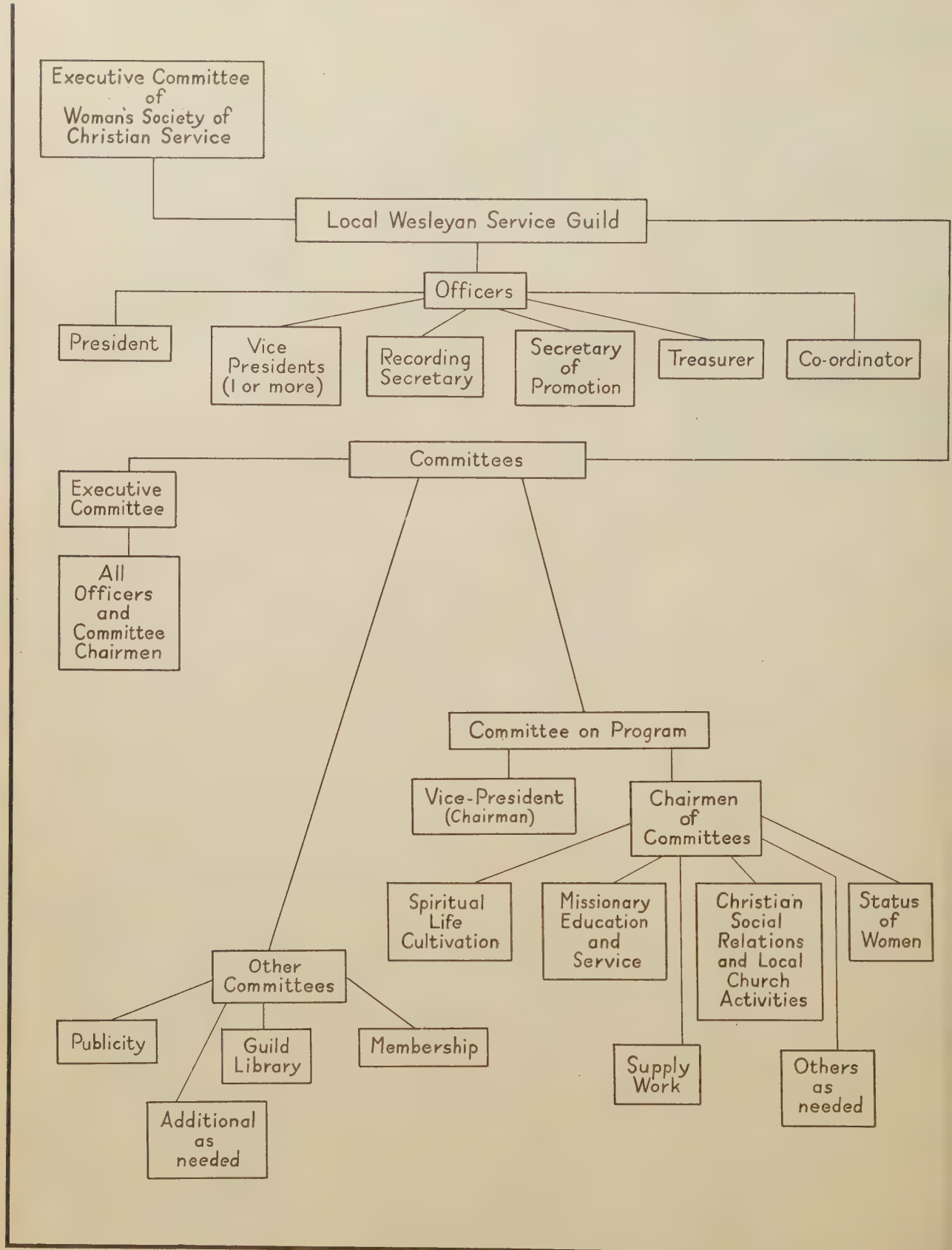
In the Department of Work in Home Fields the missionaries are: Miss Gladice Bower, superintendent of Vashti Girls' School, Thomasville, Georgia; Miss Lucile Holliday, superintendent of Mothers' Memorial Center, Cincinnati, Ohio; Miss Elizabeth Thompson, director of Louisiana Rural Work, MacDonell Methodist Center, Houma, Louisiana. Mrs. Lucile McMurry, director of the Paducah Defense Area Work, Paducah, Kentucky, has been added during this past year. Aldersgate Camp, Little Rock, Arkansas, with Mr. Mike Willis as director, is also a special Guild project in which the Guild assumes full responsibility for Cash for Supply Work.

In the Department of Work in Foreign Fields the missionaries are: Miss Lena Knapp, Dean of Women, Union Theological Seminary, Buenos Aires, Argentina; Miss Mabel Ruth Nowlin, director of Children's Literature in connection with the Malayan Christian Council and Evangelistic Work; Miss Mildred Anne Paine, director of Ai Kei Gakuen, Social Evangelistic Center, Tokyo, Japan.

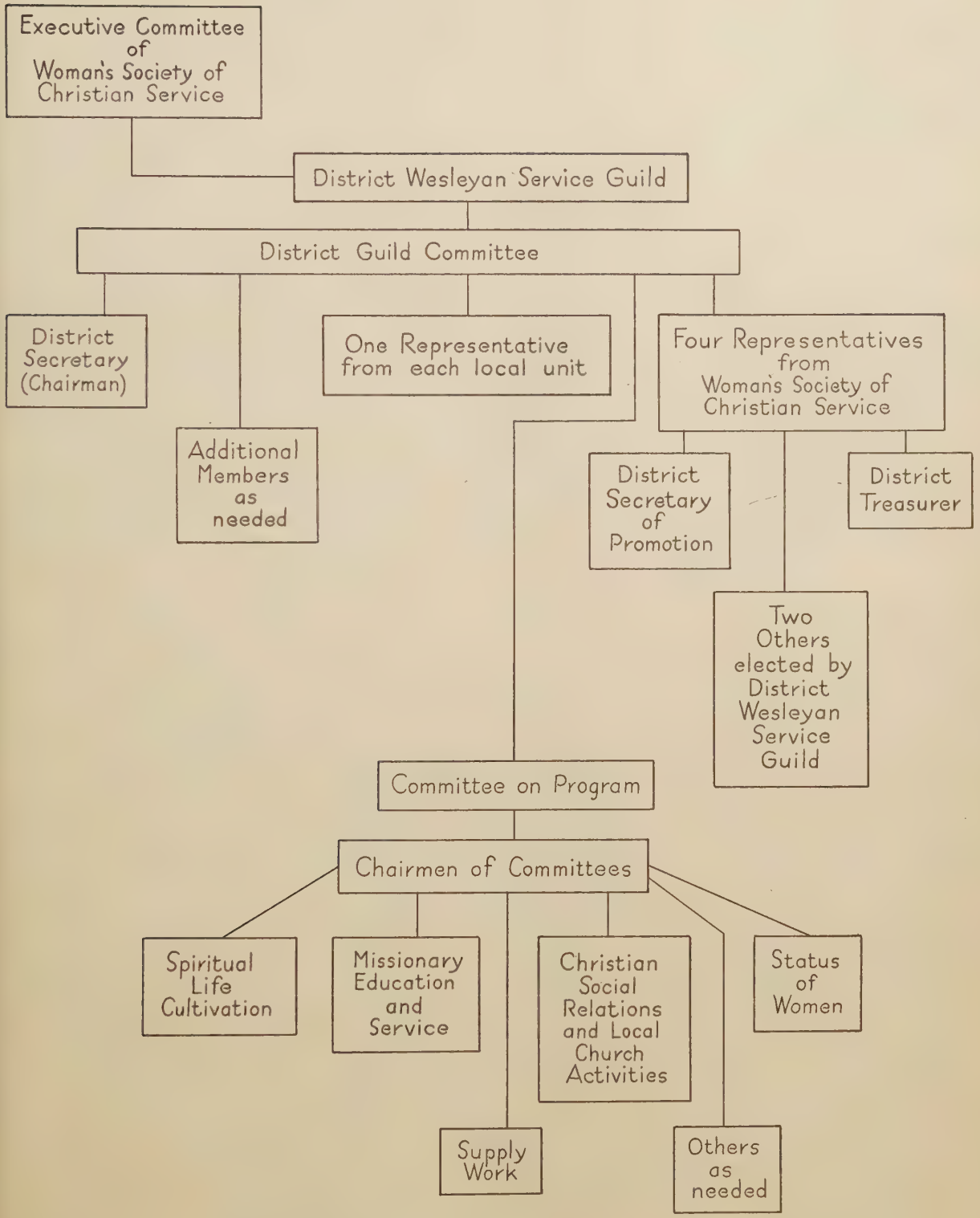
* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. 60 cents; 3 for $1.50.

Mrs. Alma Riley, retiring secretary of South Central Jurisdiction Wesleyan Service Guild

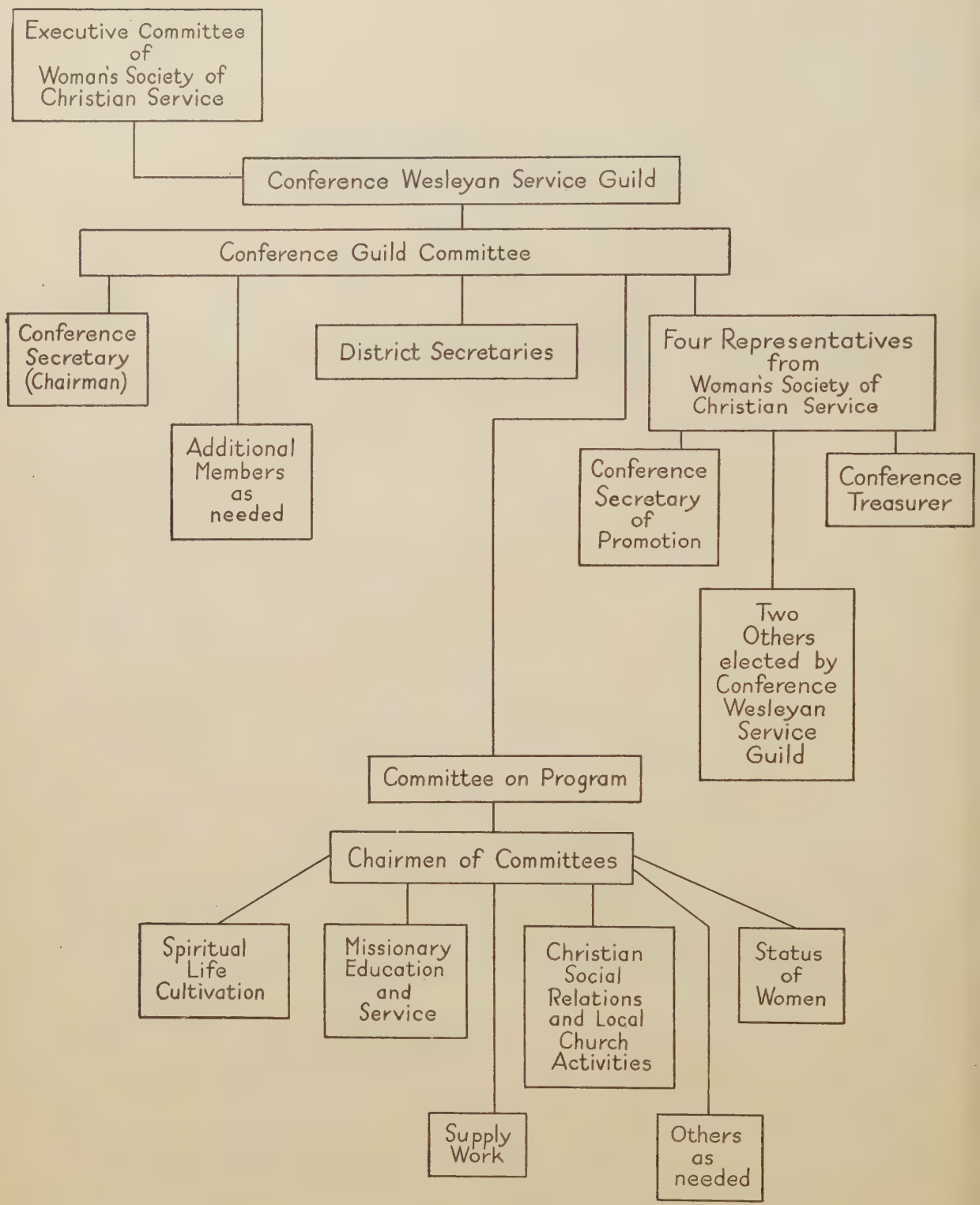
ORGANIZATIONAL CHART OF THE WESLEYAN SERVICE GUI



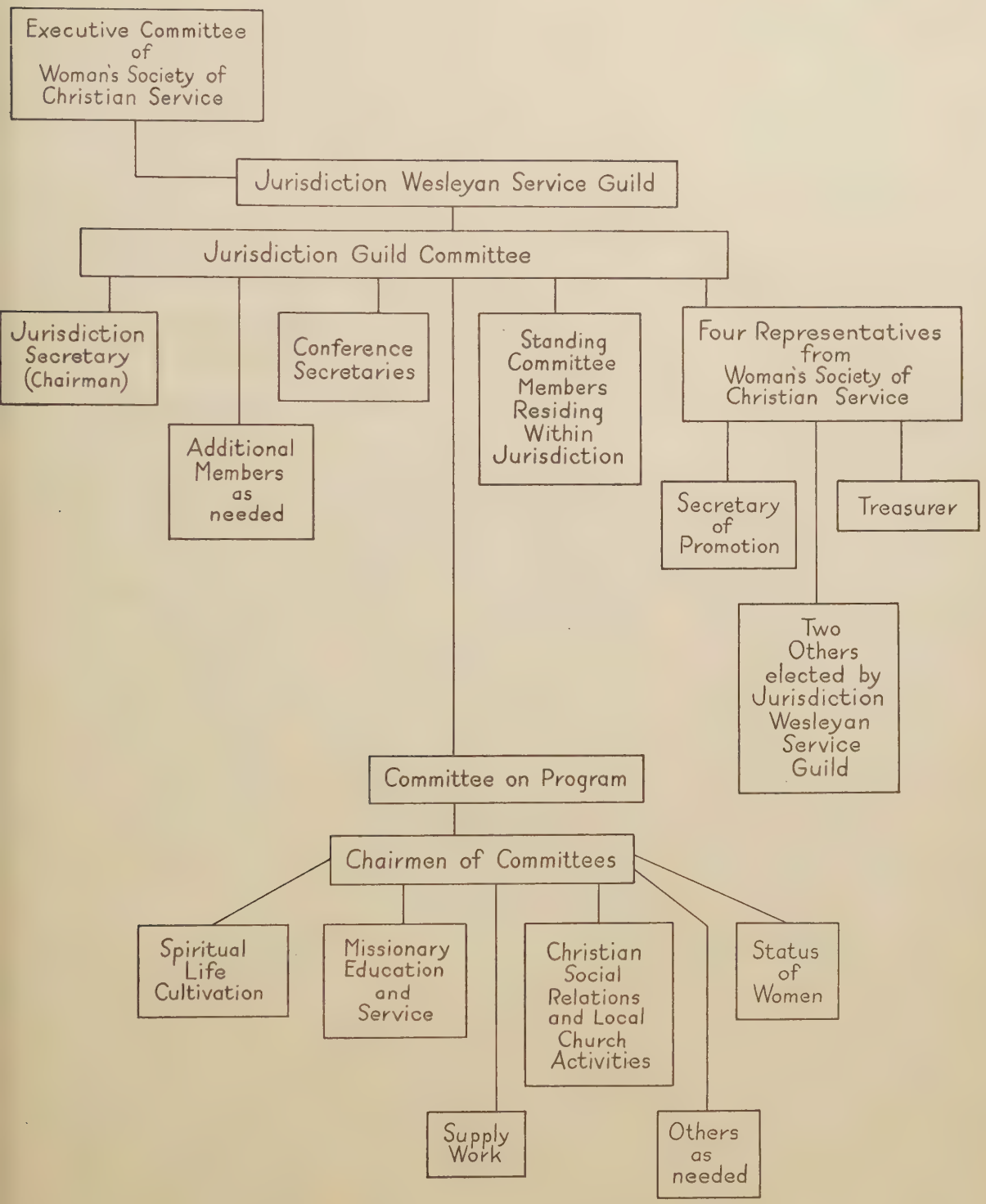
DISTRICT WESLEYAN SERVICE GUILD


Executive Committee of Woman's Society of Christian Service
District Wesleyan Service Guild
District Guild Committee
District Secretary (Chairman)
Additional Members as needed
One Representative from each local unit
Four Representatives from Woman's Society of Christian Service
District Secretary of Promotion
District Treasurer
Two Others elected by District Wesleyan Service Guild
Committee on Program
Chairmen of Committees
Spiritual Life Cultivation
Missionary Education and Service
Christian Social Relations and Local Church Activities
Status of Women
Supply Work
Others as needed

CONFERENCE WESLEYAN SERVICE GUILD


Executive Committee of Woman's Society of Christian Service
Conference Wesleyan Service Guild
Conference Guild Committee
Conference Secretary (Chairman)
Additional Members as needed
District Secretaries
Four Representatives from Woman's Society of Christian Service
Conference Secretary of Promotion
Conference Treasurer
Two Others elected by Conference Wesleyan Service Guild
Committee on Program
Chairmen of Committees
Spiritual Life Cultivation
Missionary Education and Service
Christian Social Relations and Local Church Activities
Status of Women
Supply Work
Others as needed

JURISDICTION WESLEYAN SERVICE GUILD


Executive Committee of Woman's Society of Christian Service
Jurisdiction Wesleyan Service Guild
Jurisdiction Guild Committee
Jurisdiction Secretary (Chairman)
Additional Members as needed
Conference Secretaries
Standing Committee Members Residing Within Jurisdiction
Four Representatives from Woman's Society of Christian Service
Secretary of Promotion
Treasurer
Two Others elected by Jurisdiction Wesleyan Service Guild
Committee on Program
Chairmen of Committees
Spiritual Life Cultivation
Missionary Education and Service
Christian Social Relations and Local Church Activities
Status of Women
Supply Work
Others as needed

Suggestions for Teaching

AFRICA

By
IDALENE GULLEDGE SMITH

Your Opportunity

In 1952-53 you have the opportunity to help the members of the Woman's Society of Christian Service develop a growing interest in and concern for the people of Africa. Also you can help other groups in your church become acquainted with this vast and thrilling section of the world, and share with the women the joy of doing something creative about the needs of Africans.

Source Materials

To give yourself a good background on Africa, begin by reading the adult textbooks, the supplementary book, the church-wide study book, and the guide. See THE METHODIST WOMAN, June, 1952, pages 22, 23, for the list.

Fortunately, there is a wealth of resource material. A *must* for you and your class is *This Is Africa*[1] (50 cents) by S. Franklin Mack. In this little book you find many pictures and facts necessary to an understanding of Africa.

You need *Fun and Festival From Africa*[1] (50 cents), by Rose H. Wright. This book bulges with ideas for creating African atmosphere and for developing a friendly feeling toward Africans.

Four of the Eagle Books[1] (20 cents each) will be very helpful in your study of Africa:

Get Through or Die (David Livingstone), by Hugh Frame—No. 23.

Mary and the Black Warriors (Mary Slessor) by B. M. Rix—No. 15.

They Thought He Was Mad (Albert Schweitzer), by R. Hendrich —No. 28.

African Eagle (James Kwegyir Aggrey), by W. R. E. Clarke—No. 37.

There are two novels on Africa you will want to read. *Cry, the Beloved Country,*[2] by Alan Paton, is a stirring picture of life in South Africa that is becoming increasingly true of all Africa south of the Sahara. *The White Witch Doctor,*[2] by Louise A. Stinetorf, is another eye opener.

Do not let the list of books available on Africa stagger you. Go to your public library at once. Let it be known that Africa is particularly interesting to all denominational groups in 1952-53. No doubt your librarian will gladly arrange an African shelf and, if possible, purchase additional books.

By all means, consult the current *Study and Action*[1] leaflet. There you will find suggestions for books, films, projects, family nights, and action following study. Digest the section on Africa if you wish to enrich the lives of your group as you study Africa.

Cry, the Beloved Country

Alan Paton's book is a true picture of the life countless thousands of Africans are forced to live. This book has been made into a film. Join with denominational and civic groups to get the management of your local theater to bring *Cry, the Beloved Country*[3] to your community. "This is a film of value to all ages, to all conditions, to all society," says a reviewer in the *New York Times.*

Resource Persons

About one fifth of the Africa missionaries are in the United States each year for study, missionary cultivation, and rest. One may be in your district or conference. You may have in your community persons who have been in Africa.

The Angelus

In 1949 small groups in Africa began to observe the Angelus Hour. The sunset hour was chosen because the majority of Methodist mission stations are in tropical lands ... there sundown comes about 6 P.M. the year round. People pa... to pray for the work of His Ki... dom around the world. By w... of mouth the practice has spr... in the United States, in India, South America, in Germany, ... elsewhere. Will you invite y... women to join in the observance... the Angelus Hour? (See the c... cluding story in *They Gird ... Earth for Christ,*[2] 75 cents.) P... daily that in our churches this y... there may develop a growing int... est in and concern for Africa. P... for our missionaries and for ... work of the church in Africa ... throughout the world.

Love Offering

As you and your groups st... Africa this year, you will be ... pressed by the needs of the A... cans. You will realize that ... great problem of the Christ... church in Africa is "not enoug... There are not enough missionar... not enough churches, schools, ... hospitals, not enough trained A... can leaders, not enough print... presses, not enough books—... enough of every good thing if ... Christian gospel is to capture ... minds of the Africans.

Does the question arise, "... what can *I* do?" "What can ... group do?"

Make a love offering:

1. *Care* enough to study Africa and ... others to study.
2. *Pray* daily for the missionaries ... the cause of Christ in Africa and ... world.
3. *Share* more of the substance ... trusted to you by God. Try to incre... the pledge of your society to ... Woman's Division of Christian Serv... In addition be sure to give your wo... a chance to make a *love offering* (ab... their pledge) for the center of work ... Africa assigned to your jurisdiction ... this year. See the *1952-53 Study and ... tion*[1] leaflet for the assignments.

[1] Order from Literature Headquarters, ... Reading Road, Cincinnati 37, Ohio; or Dist... uting Offices.
[2] Order from The Methodist Publishing H... serving your territory.
[3] Exhibitors can book the film from Lo... Film, Inc., 148 West 57th St., New York, N...

Invite Students for the Holidays

By MRS. THOMAS PRYOR

Formerly Secretary of Student Work for North Central Jurisdiction

THE fall months feature the traditionally American observances. From Halloween Thanksgiving is football season beautiful time of year, when umn leaves are lovely and the frosts and snows appear. To ranger in our land, this is distly American and strange to thing he may have experienced. the thirty thousand students n other lands, especially those for the first time, this must vastly different from anything heir background. To many of autumn is a favorite time of the r, for we begin again to make e the center of living and our rite place to relax. The sea- is our golden opportunity to te students from overseas to e the hospitality of our homes. ow does one go about entertain- a foreign student? Here is the *not* to do it: get out all your china and silver and serve a formal dinner, with stiff, po- conversation, climaxed with e stiff, polite conversation in living room afterward.

nstead, be very informal; ask student to drop in some night n the family is having the usual, nhibited gathering together. ybe Mom needs some help in the hen, or maybe the guest can fix some native dish that would pt the whole family. There be games afterward, or per- s the student would enjoy read- magazines, or seeing some of latest mechanical devices in the e such as an automatic dish- her or washing machine. In r words, let the foreign student the typical American Christian e, and let him sense the family atmosphere. That is the experience he needs to take home with him.

Perhaps you have read the story of the Van Dyke family that appeared in the July issue of WORLD OUTLOOK, a reprint from the *American Magazine*. Laura Van Dyke is very active in our church locally, and I know that the secret of her contribution to the life of so many students from other lands here in Kalamazoo is the informality of their home. Students drop in any time; if she is washing, she continues to wash, and maybe they help her. They soon call her Mom, and before long are playing with the children on the floor. Now that Laura and John have moved into their new home, they are planning an outdoor fireplace and a recreation room in order to have plenty of space to entertain their many student friends.

Laura has had a steady stream of fan mail since her story appeared in two magazines, and the stamps bear the names of almost every country. The words of appreciation, even contributions of money for continued entertaining, letters from parents of students, all point to the effectiveness of her activities. One letter from another country said, "You have done more by this friendly gesture than the United Nations can hope to do."

Yes, we do have a golden opportunity to reach these thirty thousand students that are in the United States getting an education. Will they go home with an impression of friendship and Christian family life? Or will they go back with a feeling of bitterness at the snubs they have received, especially if they are of a different race?

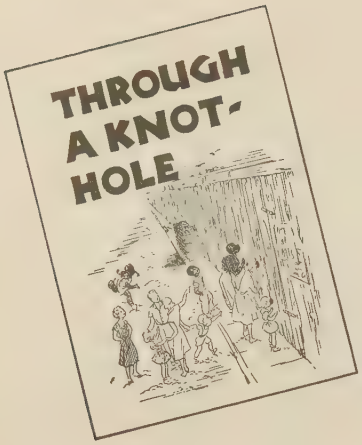
We talk a lot about wishing peace could come to the world. And we wish we could do something to bring about that peace. We can. Invite a student from another land into your home. You can get their names from the business office of the colleges. Many colleges and universities have a faculty person or office in charge of foreign students. This office can be contacted and the names secured. Or better still, this might be a project of the entire local church, with a committee headed up by the local secretary of Student Work. Thanksgiving or Christmas holidays are ideal times to entertain. But do not stop there. After you become acquainted with the student, develop a continuing friendship and interest in him. Let him feel welcome to drop into your home any time. After a while the barriers will be down, and he will begin to discuss issues and raise questions frankly and honestly. Then you will have the opportunity to present to him not only our democratic way of living, but our religious beliefs as well. And who knows, we may get a new appreciation, too, of the cultures and beliefs of other parts of the world. Maybe we need that as much as we need to talk about ours!

STUDENT RECOGNITION DAY

DECEMBER 28, 1952

Reach the Student In Every Church!

Reach the World



Letters from Africa

These letters from two of the Africa-3's are to be used with the November program as it appears in THROUGH A KNOTHOLE.*

MMCC Lodja,
Congo Belge

Dear Helen:

Can you hear our little organ pumping away? I'm so tickled! Three of our little pupils from the girls' home are learning to play the organ. I hope they'll be able to play for services in the church before they get married and leave.

But I'm getting ahead of myself. In the last letter I wrote you, I told why I had decided to be an A-3 and go to Africa. Now suddenly I'm here and I can give all kinds of reasons why I'm glad to be here. The other day Pat and I drove onto a ferry and politely "bonjour-ed" the other couple on the ferry as we do all the Belgians (that's the full extent of my French), and *then* we discovered that they were Americans from another mission. Their first question was, "How do you like your work in Africa?" In one breath, Pat and I both said, "Love it!" That really expresses it. Most of our reasons for satisfaction at being here add up to the fact that there is so much to be done that we're always busy and the people are so inexpressibly grateful for every little thing. I still get that smarting, teary feeling when a village woman gives me a precious egg or two with both hands outstretched which means, "This gift comes from my heart." The gift is received with both hands, too, for truly that gift touches the heart.

We're so wrapped up in the goings-on of Lodja Station that it hardly seems possible we've been here almost seven months. Our three-months language school was finished almost overnight and with it our student days, for we suddenly inherited jobs that we have to stretch to fill. That doesn't mean that our education has stopped though. Every weekday Shungu Albert comes to help me with my Otetela lessons, and the village people never stop helping us with the language and telling us of the customs of their tribe.

Let me tell you something about Lodja. It certainly isn't a typical station, for everyone here now is a first-term missionary. There are only five adults. Pat, another A-3, is proud of the Girls' Home. She has ninety-seven little girls who seem just like the little girls at home. They get homesick and have colds and giggle and shout in very typical little-girl fashion. They go to school in the mornings, and work in their gardens and at their sewing in the afternoons. They often work at their sewing as they walk around, each girl with her extra thread curled neatly on top of her head. Every afternoon a long line of bucket-laden girls runs down a steep valley side to the stream from which they bring their water.

On the whole, the home is run on the African pattern of life. The girls do their own cooking and keep their cottages by themselves. The thing that is different is the Christian environment of the home. They learn how to keep themselves and their homes neat and attractive besides learning about the life of Jesus and ways of the Chri church. The girls from the are "much in demand" as w for all the boys who are being cated as nurses, teachers, preachers want wives who learned to read and who are C tians. It is easy to tell in the lage which of the women were from the home, because their h are spotless and bright with tures, flowers, tablecloths, other noticeable extras. Their dren are cleaner, too.

The Girls' Home is soon to four new cottages. One is r for the roof—it is pretty with large windows. Inside are bedrooms, each with a fire and two beds. Oh, the beds! one is a concrete slab big enoug accommodate five girls. Hor concrete, you say? That's they want!

And now we come to the pa Lodja Station which I know best. The school is my baby. tually as an A-3 I really don't any business being a directress we are supposed to fill in and where we can be of the most and at the moment that is w the most help is needed. We dr of a new primary school build but for now three of our classes housed in a mud building wi grass roof, and one class is in motor room of the church. The classes of the teacher trai school have a nice new brick bu ing; there is one fourth-grade in the church sanctuary, and other five classes are in the prin building.

The schools are really crow

* Program for the World Friendship Gro Girls available from Literature Headqu 7820 Reading Road, Cincinnati 37, Ohi Distributing Offices. 75 cents.

ıppose the best way to prevent t is to tell some of the children y cannot come to school, but if could see how much these little s and girls want to come, you'd w how hard it is to turn them ıy. I can't imagine many little s in the States standing on the ıcipal's front porch, crying to be ıitted to the school; but, that's ıt happened here! They crowd r on a seat in the classrooms say, "See, there's plenty of m."

There are more boys than girls the school, but more and more e girls are wanting to finish the ıer classes. The girls in the ool impress me. They are prac-lly overwhelmed with boys, but re's nothing wishy-washy about m. Though very prim and per in class, they speak right when they are called on. I went h a truckload of girls on an ngelistic trip, leaving groups at eral villages. I stopped with last group who certainly did d work with their program. o you can see that we A-3's have n slipping into places of need in already established missionary erprise. That is what we are king for—a place of need; and t is what most of us have found place where we can feel our le service is worth while.

CARY EASTMAN

C. P. 9,
Malange, Angola

ear Helen:

know you are much interested he way girls here in Africa live. girls in Quessua Station live in ormitory—about fifteen girls to arge room. In America that ıld crowd things considerably—the African girls have only two hree dresses apiece, no cosmetics ıll, and a few lucky ones own a of sandals for Sundays.

Many of the girls had never slept beds until they came to the mis-ı. In their homes the father and her sleep in the only bed—the dren sleep on bamboo mats on kitchen floor. In this region of ica the kitchen is a separate grass hut where the women cook their food on three flat stones.

Recently a house for ten girls was built near the main dormitory. Here they learn to keep house, cook, wash dishes, and sleep on beds with mattresses. The girls themselves named the home "House of Happiness."

Out in the villages the girls and women wear panels—pieces of cloth about four feet long, a yard and a half wide, which they wrap around their bodies. The mothers carry their babies on their backs, holding the child by wrapping a separate panel around it and tying the cloth at her waist. The schoolgirls have adopted dresses minus lace and frills—very simply cut.

In Angola when a fellow sees a girl he wants to marry he has to present fifteen dollars or so to her father before he can begin talking about the arrangements with him. He then visits the family, bringing gifts to the mother and proving his worthiness as a future husband to her daughter. All this is very expensive, for fifteen dollars here is a month's salary for many men. Before he can marry the girl he has to scrape up almost sixty dollars as payment to her father, in addition to buying all her clothes for the wedding. It often takes so long to get the money that the bride-to-be elopes with another man.

Here at Quessua the girls go to school half a day and work in the gardens the other half. Their main interest in school is home economics. Schoolgirls who have finished their training here and have gone back to their village homes to be wives and mothers can always be distinguished from the other women of the village. An uneducated mother expects two of her ten children to live; an educated mother expects to rear eight of her ten children.

The twofold aim of the mission program for our African girls is to share the joy of Christian living and to teach them to be good homemakers and mothers. We A-3's in Quessua are trying to help in this program by teaching and helping to organize group activities. There is a real need for all these things—for it is in the sum total of daily activities that Christianity can best be taught and practiced. And that is the missionary's primary challenge.

HELEN BENNETT

METHODIST AUTHORS
of
FRIENDSHIP PRESS PUBLICATIONS
(See article on pages 7, 8)

ALPENFELS, Ethel J.
Sense and Nonsense About Race
BAKER, Richard T.
Let's Act—Now!
BOOTH, Esma (Rideout)
Chama's Choice
Nyanga's Two Villages
BOOTH, Newell S.
The Cross Over Africa
BRITTINGHAM, Bettie S.
A Guide on "America's Geographical Frontiers" for Leaders of Adult Groups
BROWN, Ina Corinne
The Story of the American Negro
BRUMBAUGH, T. T.
Christ for All Japan
CARTWRIGHT, Frank T.
Life Has No Ceiling
DAWBER, Mark A.
America's Changing Frontiers
FERGUSON, Rowena
Discussion and Program Suggestions on China for Youth
HERON, Frances Dunlap
The Busy Berrys
A Junior Teacher's Guide on Negro-White Relationships
Sunny Views
HOGG, W. Richey
Tomorrow Is Here
HOLLISTER, Mary Brewster
Bright Sky Tomorrow
Dike Against the Sea
Trailer Town
HOWARD, George P.
We Americans—North and South
LEE, Elizabeth M.
He Wears Orchids
We Call It Freedom
LE SOURD, Gilbert Q.
Missionary to Oregon
MEAD, Frank S.
On Our Own Doorstep
Tales From Latin America
MOORE, Jessie Eleanor
A Bell for Baby Brother
Welcome House
RANSOM, Ruth
There's a Job for You
SANDERS, Oscie
Guide on "Toward a Christian Community" for Leaders of Adult Groups
SAYRE, Leslie
Africans on Safari
SMITHER, Ethel L.
Around a Mexican Patio
STEWART, Betty
Edited *How!*
WAGNER, Mrs. Mabel Garrett
Billie Bates
WILSON, Dorothy Clarke
The Heroine of Ava
No East or West
We Call It Freedom

CHILDREN'S WORK

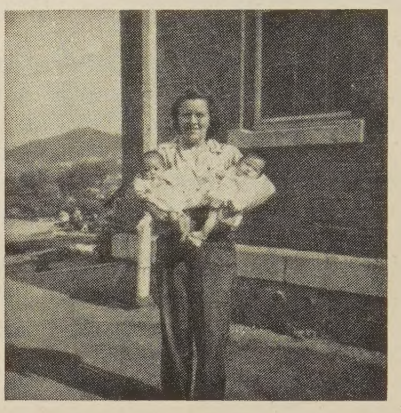
By RUBY VAN HOOSER, *Secretary*

THANKSGIVING AND THE CHILDREN OF KOREA

The picture of one of our missionary nurses in Korea with two healthy and contented-looking babies in her arms helps us realize what loving care can mean to refugee children in a country torn by war. Because shelter, food, clothing, and skilled attention were available, these babies will live and will have an opportunity to grow up into citizens of which their nation may indeed be proud.

However, there are many other young children and older ones as well in this particular country whose needs for similar necessities have not yet been met. It is cold in Korea in November, and boys and girls on their way to school need good, nourishing food, and clothing that keeps them warm. At night, blankets or other coverings must be available, if members of families are to sleep comfortably and the cold is to be driven away.

At this Thanksgiving season leaders may wish to help boys and girls in our favored land to know about some of the things that are needed so very much in Korea. In addition to their regular offerings, the children, because they care, may want to share in some special way what they have with their friends in this faraway part of the world.



Korean babies in the arms of a missionary, wearing her "work in the attic" clothes

Here are some of the ways in which gifts may be sent:

Send gifts of money through the regular channels for the following missionaries who work with children in Korea: Misses Thelma Maw, Florence Piper, Grace Wood, and Mollie Townsend. The mon is sent as *Cash for Supply W* by the treasurer of the local Wo an's Society of Christian Service

Send gifts of money with wh to purchase supplies for boys a girls in Korea directly to the Me odist Committee for Overseas R lief, 150 Fifth Avenue, New Yo 11, New York. $2.50 will buy a ship a blanket. $5.00 will prov food for a child for one month.

Send good, used clothing for ch dren in Korea by parcel post prepaid express to Church Wo Service, New Windsor, Maryla

When bringing the gifts Korea, leaders and children m like to pray:

"Bless thou the gifts our han have brought;
Bless thou the work our hea have planned;
Ours is the faith, the will, t thought;
The rest, O God, is in thy hand

Samuel Longfellow

WORLD COMMUNITY DAY

Friday, November 7

Building Lasting Peace is the theme of the 1952 World Community Day, an annual observance sponsored by the Department of United Church Women of the National Council of the Churches of Christ in the U. S. A. This is the day when as Christian women we particularly remember that we are a part of the "neighborhood of nations"—and offer our prayers and our gifts as neighbors in the community of the world.

The worship service for the November 7 observance includes the peace pledges of the five-point action program: to pray; to "live Christian democracy in our home towns every day"; to understand and support the United Nations as "next to the churches, today's best instrument for peace"; and to "discipline ourselves to share our abundance of spiritual and material resources" with the needy of the world.

TOY WEAPON BAN

The campaign of the Japan Teachers' Union for banishment of toy weapons recently received support from toy wholesalers, who decided to respond to the call for cooperation.

Representatives of toy wholesalers in Tokyo met officers of the Japan Teachers' Union in the inaugural meeting of a liaison council. The council held a subcommittee meeting which was attended by child psychology experts, writers of stories for children, and PTA representatives, as well as by the union officers and toy wholesalers.

The merchants will suspend sales of warlike toys and will endeavor to supply good, cheap, sturdy toys instead. The Teachers' Union and PTA's will in turn cooperate with the toy wholesalers by recommending good toys to parents. Total suspension of production of toy weapons, however, is deemed difficult, as such toys are earning a valuable income equivalent to more than $11,000,000.00 a year.

Concerning Handbooks for 1952-1956

We are sorry that the new handbooks for 1952-1956, with the exception of Christian Social Relations and Vice-President's, cannot be planned until the Standing Committees meet in January. Following this meeting, time will be needed for preparation and printing. Watch back cover of THE METHODIST WOMAN for release date and price.

s. Glenn D. Perkins, secretary of erature and Publications of Kansas nference, had the attractive figure a woman holding THE METH-IST WOMAN behind the literature le at the annual meeting last spring. figure cut from a large commer- poster was fastened to the back the table; THE METHODIST MAN was inserted in the hand. slogan on the poster read, *The thodist Woman Reader is a Meth-t Woman Leader.*

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager*

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***The Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.30**

Books for Christmas

WHEN the last piece of ribbon is tied into a bow and all the loved ones' gifts are dy for Christmas, you may give igh of satisfaction and feel that have chosen wisely if you have ks for your children and older nds. Books are a never ending rce of delight, not only for im-diate reading, but throughout all months of the year ahead.

o let's have a book parade to from the Christmas tree.

child of primary age would ght in *Mpengo of the Congo** .25), by Grace W. McGavran. oy in the Congo discovers the erence between a Christian and non-Christian village, and his ily helps others to learn the istian way of life.

*Nyadiri Babies** (75 cents), by e E. Whitney, would most cer-ly delight the heart of any nary child. This book is beau-lly illustrated with pictures of dearest babies imaginable from Nyadiri Methodist Mission in thern Rhodesia.

lso *do* send for a copy of *The y Eyes Family** ($1.25), by th J. Agnew. This is the story Navajo Indian family and the ily concerns, which are worked together in Christian fellow-.

lso your junior-age children of les four, five, and six will be delighted to know Nyanga of *Nyanga's Two Villages** ($1.25), by Esma Rideout Booth. Such a good picture of African life and an interesting choice made by this African boy.

Also this age child will delight in opening a package which contains *Yakima Boy** ($1.25), by Grace W. McGavran. One boy chooses tribal ways, the other the mission school, but, "Maybe Jerry was right when he said that if you become a true follower of Jesus it would help you make choices." Was he right?

Intermediates love adventure stories and *Chama's Choice** ($1.25), by Esma Rideout Booth, is really a story of the sacrifice of a dream, but a most satisfying substitute on the part of Chama in his early teens. This teems with local color.

*Jungles Ahead** ($1.25), by Esther D. Horner, contains six powerful stories about modern Africa. The book has a warm, human touch and a highly captivating literary style.

Speaking of being captivated, I was just that, as I read *The World Is My Home** ($1.25), by Ewald Mand. It is a gripping novel of new Americans and their rights. It held me spellbound with its strong and genuine emotion, a plot based on reality, character delineations that ring with humanity, and a touching love story throughout the book. These two books should be among the gifts on the tree for your young people.

If there is a leader of children in your family, the gift book for her is *Here's How and When** ($1.50), by Armilda B. Keiser. It is a fascinating book of games, handwork plans, and general methods for dramatizing the teaching process.

One of the loveliest gifts to slip in the stocking of a precious prayer partner friend is the *Prayer Calendar,** now ready for 1952-53. It is filled with interesting maps and names of missionaries and deaconesses, at home and abroad. Your daily prayer for a worker will strengthen you both. A lovely gift at only forty cents.

And last but not least, a joint family gift of THE METHODIST WOMAN for Mother, WORLD OUTLOOK for Dad. A gift subscription from you sent to the Circulation Department, 7820 Reading Road, Cincinnati 37, Ohio, by December first with the remittance of $2.30 for this combination subscription will insure a year-round remembrance. An announcement gift card will be sent at your request.

Make your Christmas a gift day that will last all year in vital challenge. For these are not just stories, but word pictures of living, breathing characters found by hundreds in Christian mission schools and villages, at home and abroad.

Special Mention

The Woman's Society of the Ruffner Methodist Church, Birmingham, Alabama, through their secretary, Mrs. Raymond Adcock, continues to send new subscriptions to THE METHODIST WOMAN monthly. It is a joy to know that this society has more than doubled the subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. They cannot help but succeed, because they are well informed on current monthly missionary matters and methods.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

NEW MATERIALS

A Guide, 1952-1956. Duties of officers and standing committees, information on organization and conduct. A must for every officer. Ready about November 15, 1952. 25 cents; 10 for $2.00.

Handbook for Christian Social Relations and Local Church Activities, 1952-1956. Methods of work and directions for secretary of this line of work. 25 cents.

Officers' Training Day. Revised. Includes *Yo Report, a Measurement of Progress.* Free for po age.

Prayer Calendar, 1952-1953. September 19 through August 1953. Pray daily for your missi aries and deaconesses as your part in Kingdom bui ing. 40 cents.

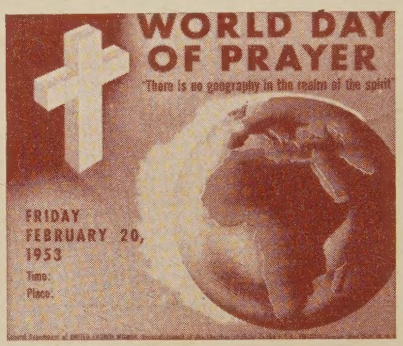
Not My Child. A leaflet dealing with the narco problem and how communities can work to solve t problem with teen-agers. 5 cents; 25 for $1.00.

WORLD DAY OF PRAYER

FRIDAY, FEBRUARY 20, 1953

Theme: "Walk as Children of Light." Ephesians 5:8

Worship Service for Adults and Young People. The program for 1953 comes as a message from Africa, in the thoughts and words of native Christians, students, missionaries and others. Together we shall pray that more and more of the children of men may learn to "walk as children of light." 5 cents.



Guide for World Day of Prayer Leaders. Contains the purpose and history of the World Day of Prayer. Description of projects and month-by-month preparation for a day which cannot fail to be a success with such planning. 15 cents.

A Dramatic Presentation. "Our World Day of Prayer Scrapbook." By Ruth B. Statler. Taking the observer as well as the participants of the presentation around the world through a scrapbook to the 114 countries or political divisions who will participate in the service of praise, penitence, and dedication, each in his own tongue. (4 characters) 5 cents.

Call to Prayer. (sold only by the hundred) 30 cents per hundred.

Children's Service. "Walk Children of Light." Ephesi 5:8. Worship Center, open Bi flower, and globe of the world. beautiful, simple description children around the world w know of the Father of child everywhere. Also contains s gestions for appropriate sto and a beautiful litany on the wo of Jesus. 5 cents each, $4.00 p hundred.

World Day of Prayer Emblem Seals. Sheet fifty. 5 cents.

Poster. A reproduction of the hemispheres and cross facing all. A beautiful two-color post "There is no geography in the realm of the spir 17¼ x 14¾ inches. 10 cents.

Report Blank and Offering Envelope. One each with each quantity order. Free.

Packet, containing one of each of the above. 35 ce

Speakers' Sheet. 10 cents.

A World Map. 23 x 18½ inches. In color show the 114 countries observing World Day of Pra 25 cents.

Orders must be in our office by February 6, 1953

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